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A  
**REVIEW**

OF A

**DEBATE ON CHRISTIAN BAPTISM,**

BETWEEN

MR. JOHN WALKER, A MINISTER OF THE SECESSION, AND MR.  
ALEXANDER CAMPBELL, A BAPTIST MINISTER;

Published by Mr. Campbell;

IN A

**SERIES OF LETTERS,**

ADDRESSED AND DEDICATED TO THE UNITED PRESBYTERIAN CON-  
GREGATIONS OF

MINGO CREEK AND WILLIAMSPORT,

BY THEIR AFFECTIONATE PASTOR,

**SAMUEL RALSTON.**

.....  
*Second Edition Corrected and Amended.*  
.....

TO WHICH IS NOW ADDED,

**A REPLY**

TO OBJECTIONS MADE BY BOTH MR. CAMPBELL AND  
MR. WALKER.

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“He that is first in his own cause seemeth just; but his neigh-  
bour cometh and searcheth him.” SOLOMON.

“Search the Scriptures.” CHRIST.

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WASHINGTON, PA.

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1825.

## *Western District of Pennsylvania, to wit:*



BE IT REMEMBERED, That on the eighteenth day of May, in the forty-ninth year of the independance of the United States of America, A. D. 1825, SAMUEL RALSTON, pastor of the United Presbyterian Congregations of Mingo Creek and Williamsport, of the said district, hath deposited in this office, the title of a book, the right whereof he claims as author, in the words following, to wit: "A Review of a Debate on Christian Baptism, between Mr. John Walker, a minister of the Secession, and Mr. Alexander Campbell, a Baptist minister; in a series of letters, addressed and dedicated to the United Presbyterian Congregations of Mingo Creek and Williamsport, by their affectionate pastor, Samuel Ralston, second edition corrected and amended. To which is added a reply to objections made by both Mr. Campbell and Mr. Walker. 'He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him'—*Solomon*. 'Search the Scriptures'—*Christ*."

In conformity to the act of the congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned."—And also to the Act, entitled, "An act supplementary to an act, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

WM. WALKER, *Clerk*.



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## PREFACE.

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IT is not improbable, but that some on reading the title page of this book, may exclaim, What! another book on Baptism—Has there not been enough written on that subject; and can any thing more clear and forcible be said, than is said by Peter Edwards in his “CANDID REASONS FOR RENOUNCING ANTI-PEDOBAPTISM?”

To this I would only observe, that although I am persuaded that light is yet to be shed on the question, “What is the real character of the church, and for what purpose was she erected in our world;” I would not have published a single sentence on that point, nor yet on the subject of baptism, had not Mr. Campbell changed the former ground of the controversy, by denying principles in relation to the church, which have been admitted by all baptist writers who have preceded him, Mr. Jones excepted. These principles, in my opinion, involve in them, the essence of the question; and for my own part, I cannot defend infant baptism, but by that view of the church which I have taken, and exhibited in the following letters—If it is scriptural, as I believe it is, it saps the foundation of the baptist system.

Mr. C. has repeatedly asserted, that the Greek word *baptizo*, signifies “to immerse, and to immerse only; and that it is so used by all writers sacred and profane, a few ‘interested’ Pedobaptists excepted.” The bold and confident manner in which this assertion is made, is calculated to make an impression on the minds of the unlearned; it was therefore thought necessary, and deemed a duty to undeceive such, and to rescue the church of God from that obloquy which he has poured upon her, under the Abrahamic dispensation of grace. He has also min-

gled with his discussions on baptism, much obloquy and indiscriminate abuse of the Pedobaptist clergy, with the evident design of producing anarchy in their churches, and I am persuaded, with the expectation, that he himself would be chosen, "to ride on the whirlwind, and direct the storm." This, I have passed by with a few occasional remarks, being confident that all his efforts will be unavailing with the intelligent and serious part of the reformed churches, and that the unceasing slander which he has poured out on their pastors, in almost every page of his writings, will ultimately recoil on himself.

I shall only farther observe, that I have endeavoured to be as perspicuous and concise, as the subject, and the range which the controversy has taken, would admit; and if I shall have succeeded in undeceiving a single individual who may have been in danger of being led astray by Mr. C's confident and unfounded assertions, my labour in writing will be fully compensated. I commit this book to the guidance and care of the Great Head of the Church, praying, that he will pardon what is mine, and bless whatever in it is agreeable to his holy word, to the establishing the reader in "the faith once delivered to the saints."

# REVIEW

OF A DEBATE ON

## CHRISTIAN BAPTISM, &C.

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### LETTER I.

YOU ask my opinion of such public debates, and of this one in particular. I have never had but one opinion of such exhibitions, as it is victory, and not searching after truth, that is usually the object of the combatants; and should any of them, at the beginning, found their argument on false principles, this will necessarily lead them to adopt other principles equally false, in defence of the original one; and thus the whole must end in worse than unprofitable and indecisive wrangling.

We have a striking example of this in the debate now under review.—Mr. Walker assumed as his fundamental principle, that the covenant which God made with Abraham, recorded in the 17th chapter of Genesis, and of which circumcision was a sign and seal, was the covenant of grace; whence he argued the right of the infants of church members to be introduced into the church by baptism, as they had from the establishment of that covenant been introduced by circumcision; the former, under the present dispensation, coming in the place of the latter. Now, as circumcision was the seal which God himself affixed to that covenant, and as a seal, the moment it is affixed, gives the person on whose behalf the covenant was made, all the advantages therein contained; it follows by inevitable consequence, that if that covenant was the covenant of grace, then, every circumcised person must be saved; and if baptism is come in the room of circumcision, that every baptized person must be saved also—a position, I am persuaded, which no Pedobaptist will defend. Some Pedobaptist writers, who, with Mr. W. have assumed that the covenant of circumcision, as the protomartyr Stephen

emphatically calls it, was the covenant of grace, have endeavoured to free themselves from the above consequence, by saying, that there is an external and internal relation to the covenant of grace; and that circumcision and baptism form the external relation only. But what is an external relation to a covenant? Is it not, in other words, to be out of a covenant? If the word has any meaning at all, this it must be; but as circumcision was the seal which Jehovah himself affixed to that covenant, then, whatever that covenant was, it follows, that the instant a proper subject was circumcised, that moment he became interested in all its privileges and appurtenances.

You are now, no doubt, ready to ask, what was that covenant or dispensation, as it alters not the case, nor affects the argument by which of these names it may be called; and what were the advantages thereby secured to the circumcised? I answer, it may be called an ECCLESIASTICAL COVENANT; or a covenant whereby Jehovah was pleased to bind himself by the SEAL of circumcision, to send a Redeemer of the family of Abraham into the world—to preserve in his family a visible church, until that Redeemer should come; and, as his infinite wisdom saw best, to appoint, from time to time, and continue with them such ordinances as would be the best medium of acceptable worship, and best calculated to interest them in the merits of this Redeemer; and when this Redeemer would come, to ingraft the Gentile nations into this church, and consequently to bestow upon them those means equally with the Jews. In a word, it was a covenant, or dispensation, graciously designed, and wisely calculated, as a mean to an end, to interest them in the blessings of the covenant of grace, consisting in pardon, sanctification, and eternal life.

Mr. Campbell, on the other hand, affirms again and again, “that its promised blessings were temporal—every one temporal—that circumcision conveyed no spiritual blessings to the Jews—It guaranteed that they should be a numerous and powerful nation—that God would be their king, and that they would individually inherit the land of Canaan.”

The apostle Paul, however, teaches otherwise in the third chapter of his epistle to the Romans, first verse. As if he foresaw that in future days such bold and unscriptu-



ral assertions would be made for the purpose of supporting a favourite system, he proposes their objection in almost their own words, and then gives it an answer, which one would think would silence the objection forever. "What advantage hath the Jew? and what profit is there of circumcision? Much every way, but *chiefly* because that unto them were committed the oracles of God." And what he meant by the oracles of God, he tells us in detail in the 9th chapter of the same epistle. "To them pertained the adoption, and the glory, and the covenants, and the giving of the law, *and the service of God*, and the promises: whose are the fathers, and of whom concerning the flesh Christ came, who is God over all, blessed forever." And as if this was not sufficient to prevent such bold and unscriptural assertions, the same apostle, in the third chapter of his epistle to the Galatians, quotes the principal provision of that covenant, and styles it the preaching of the gospel to Abraham. "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, in thee shall all nations of the earth be blessed." From these quotations then it appears, that besides the promise of a Redeemer, that covenant sealed or confirmed to all the circumcised, all those ordinances, which infinite wisdom saw best calculated to interest them in the forgiveness of sins, to be purchased by his blood, together with the sanctification of their natures, or what is emphatically styled "the circumcision of the heart;" in allusion to which circumcision is called "*a sign*," as well as "*a seal*."

I am aware that it will now be asked, was not the possession of the land of Canaan promised to Abraham in that covenant; and is it not expressly mentioned as one of its provisions? It is indeed recognised in that covenant, as what was secured to him and his seed in another and distinct covenant, recorded in the 15th chapter; but which Mr. C. for very prudential reasons, as respects his system, has entirely overlooked in that catalogue of the scripture covenants which he has given us in the appendix to his book. "And God said unto Abraham, I am the Lord which brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And Abraham said, Lord God, whereby shall I know that I shall inherit it? And God said unto him, take me a heifer of three years

old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And Abraham took unto him all these, and he divided them in the midst; and laid each one against another, but the birds divided he not.—And it came to pass when the sun was down, and it was dark, behold a smoking furnace and a burning lamp that passed between these pieces. In the same day the Lord made a *covenant* with Abraham, saying unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates.”

I am aware also, that Mr. C. may reply; all this affects not his system, for he denies that there was a visible church in the world until the day of Pentecost.

It is no doubt a matter of surprise to you, and to others who read your Bibles, that he should have the effrontery to contradict Stephen, who told the Jews “that Moses was in the *church* in the wilderness with the angel that spake unto him in Mount Sinai, and with their fathers, who received the lively oracles to give unto them:” Acts vii. 28. The secret is this—Mr. Peter Edwards, of England, had proved beyond all contradiction, by a plain and simple logical process, the right of infants to be admitted into the church by the ordinance of baptism; and as it had not been denied when he wrote, that the Jewish nation was a visible church of God; and as it was undeniable that infants were introduced into that church by circumcision; and as their right was not repealed by Christ or his apostles, but recognised by both; and as baptism is now the rite of initiation, he drew this fair and irresistible consequence, that infants ought to be baptized. It required no great degree of penetration to see, that this simple and plain argument overturned the whole Baptist system respecting infants. Something must be done to prop the tottering fabric, and as nothing else could avail, the late David Jones, a Baptist minister, ventured on the bold expedient of denying that there was a church of God on earth, until the days of John the Baptist, which has been re-echoed by Mr. C. with this difference, that Mr. C. dates his church from the day of Pentecost, or the first church at Jerusalem. The reason why Mr. Jones commenced his church with John the Baptist probably was, to maintain the propriety of the name which Baptists have assumed; and perhaps the reason why Mr. C. differed

from him was, that he saw the absurdity of dating the Christian church with a man who died before the Christian dispensation commenced.

When Mr. W. adduced the words of Stephen as a proof that there was a church in the wilderness, what is Mr. C's reply? That the Greek word *ecclesia*, which is translated church, signifies any kind of an assembly; and that it is used by the writers of the New Testament to signify a lawful and unlawful assembly, as well as the church of Christ.—That it is by some accompanying epithet, or other circumstance, that we are to ascertain in which of these senses we are to understand the word; and that there is nothing in the passage adduced that can lead us to understand it in any other sense, than merely the multitude of the Jews assembled in the wilderness. At any rate, he tells us, “That it was an assembly or church of Jews, and not an assembly of Christians, or a church of Jesus Christ.” p. 41, 42.

This last part of the reply, which I have stated in his own words, is not only a quibble, but a very sorry quibble; and similar to an objection which he brings against infant baptism—that baptism is not mentioned in the 17th chapter of Genesis. For, was it to be expected that the church of God would assume, or be called by the name of the church of Christ, until he should come into the world; or that an ordinance would be called by its name two thousand years before the dispensation of which it was a part, commenced, and when another ordinance that prefigured it, was just appointed?

With respect to the first part of the reply, there is that in the passage which, in my opinion, fixes the meaning of the word “church” as the church of God. Stephen tells us that in this church in the wilderness, there was an angel, emphatically styled THE ANGEL who spake unto Moses in Mount Sinai, and delivered to him what he calls “the lively oracles,” to be delivered to their fathers, or the ordinances respecting the worship of Jehovah. I expect that it will be admitted that this angel was none other than the Son of God; and the circumstance of his delivering to the Jews, by the hand of Moses, the lively oracles, is a proof that they were a church in the proper sense of the word: for what is a church of God, but a number of persons set apart for worshipping him agreeably to his own institutions?

That the principle I wish to establish may be the more clearly seen, and the merits of the debate now under review clearly seen also; it is necessary to make a few observations respecting the commencement, nature and design of the church of God. I agree with Mr. C. that the Greek word *ecclesia*, which is translated church, signifies a number of persons assembled for the purpose of worshipping God, and this implies in it their being possessed of ordinances of divine appointment, as the medium of acceptable worship, and means of grace; but I object, when he says that all these persons must be saints, "or called from darkness to God's marvellous light." Saints, or persons regenerated in the church, are indeed a component part of it; but it was designed to embrace others, whose duty and privilege it is to attend on the ordinances of divine appointment, that by the blessing of God on his own ordinances they may be regenerated. For this definition of the church I have the authority of Christ, who compares the kingdom of heaven, or the gospel church, to "a net cast into the sea, which gathered of every kind," and to "ten virgins, five of which were wise and five foolish;" and farther proofs of the justness of this definition will be adduced in the course of these letters.

Now, that there was a church of this character from Adam to Abraham, is clearly intimated from what is said in the 5th chapter of Genesis concerning Seth;\* "that to him was a son born, and he called his name Enos; then began men to call upon the name of the Lord," or as it is in the margin, "then men began to call themselves by the name of the Lord," probably in contradistinction to Cain,

\* The existence of the church as a medium of redemption may be traced to the very first promise in Genesis 2: 15. A Redeemer under the appellation of the "seed of the woman" was then promised. "The coats of skins" with which the Lord God clothed Adam and Eve, were doubtless the skins of beasts offered in sacrifice, as there was then no need of the flesh of beasts for food; nor were the beasts given to man for food, until after the deluge. Those coats were doubtless figurative of the righteousness of the Redeemer which is frequently compared to a garment, which covers the moral nakedness of those who put it on by the hand of faith. Luke 15: 22. Rev. 3: 18. Abel's offering up the firstlings of his flock in sacrifice to God was doubtless one circumstance that rendered the offering acceptable, while Cain's was rejected; as Abel's offering had reference to the blood of Christ, while Cain's had no such reference.

who is said to have gone out "from the presence of the Lord;" or separated himself and descendants from his true worshippers. And hence, no doubt, the distinction between "the sons of God, and the daughters of men," the intermarriage of which was the cause of the universal deluge; the latter seducing the former into idolatry. The church at this period was indeed patriarchal, or confined to the families of the faithful; every head of a family being king and priest of the family, who offered up sacrifice, the only mode of initiation, medium of worship, and mean of grace, that we read of at that time, both on his own behalf, and on behalf of his family. This did Abel—this did Noah, when he came out of the ark—and "this did Job continually." In the days of Abraham, polytheism and idolatry so far prevailed as to threaten the very existence of the church; whereupon, God revealed himself to that distinguished personage, made the covenant with him already alluded to, and bound himself by the seal of circumcision "to be a God to him, and to his seed after him," or to maintain a visible church in his family, or the means of grace, which he had appointed for the salvation of sinners. The privileges of the church were also enlarged at this time, by the appointment of circumcision as a mode of initiation for the males, infinite wisdom seeing that the ancient mode of sacrifice answered all the purpose to the females; females, as well as males, being permitted to eat of the sacrifices. And as an intimation that in due time the Gentiles would be taken into the church, Ishmael, and the servants of Abraham, "born in his house, or bought with his money from any stranger," were allowed to be circumcised, together with proselytes from the surrounding nations. In Egypt another ordinance was added—the ordinance of the passover, designed not only as a commemoration of the deliverance of the children of Israel from Egyptian bondage, but of a far greater deliverance which Jehovah had promised to accomplish in due time—the deliverance of guilty sinners by the sacrifice of his Son; for an inspired writer tells us, "even Christ our passover is sacrificed for us." In the wilderness various sacrifices and ablutions were added, the former indicating the necessity of a vicarious sacrifice for sin, and the latter, like circumcision, signifying the necessity of purity of heart in order to salvation. When they entered

the promised land, every male was required to appear thrice annually before the Lord in the temple of Jerusalem, for the purpose of offering those sacrifices which the law required. Here then, we have all the characteristics of a church of God—a people separated from the world, and furnished with ordinances for his service; and ordinances too, as I shall show in the proper place, that prefigured the positive institutions under the present dispensation. Hence, then, we find that people designated as “a chosen nation”—“a kingdom of priests, and a holy nation”—“and a peculiar treasure” to God, above all people—epithets ascribed by the apostle Peter to the Christian church. “But ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” 1 Pet. 2: 9. Hence we read of “the congregation of Israel—the congregation of the Lord—the congregation of saints”—and “the assembly of the saints;” words of the same import as “CHURCH;” and which might be read, the church of Israel—the church of the Lord—and the church of the saints: and hence, saith the Psalmist, “I will praise the Lord with my whole heart, in the *assembly* of the upright, and in the *congregation*.” From all which the reader is left to judge, whether Stephen meant by “*the church* in the wilderness,” the church of God, or the mere multitude of the Israelites—or an unlawful mob.

But not only is it evident from the foregoing passages, and numberless others that might be adduced, that the Jewish nation, in consequence of the covenant of circumcision, was a visible church of God; but the view I have given of it, exactly accords with what Jehovah himself says of it in the 5th chapter of Isaiah, under the metaphor of a vineyard. “My beloved had a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and *planted* it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein. And he looked that it should bring forth grapes; and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What more could be done to my vineyard that I have not done? For the vineyard of the Lord of hosts is *the house of Israel*, and the men of Judah is his

*pleasant plant.*” Our blessed Lord appears to have had a view to this allegory of the church in his parable of the vineyard, in the 13th chapter of Luke; and the apostle Paul to both in the 6th chapter to the Romans: where, speaking of baptism, he styles it a being *planted* in the likeness of Christ’s death; a proof by the way, that he considered circumcision and baptism as appointed for the same purposes.

It is necessary also here to observe, that the church, under the patriarchal and Abrahamic dispensations, was not different from that under the dispensation by Christ, but one and the same; differing indeed in external rites, but the same in substance and in essence. When the Abrahamic dispensation began, though new ordinances were added to it, it was yet ingrafted into the patriarchal dispensation, constituted a church by sacrifice, typical of the death of Christ. That the Christian dispensation is ingrafted into the Abrahamic, is affirmed and argued by Paul in his epistles to the Christian churches. In the eleventh chapter of his epistle to the Romans, he fitly compares the covenant of circumcision on which the Jewish church was founded to “a good olive tree”—Abraham, with whom it was first made, to “its root,” its provisions to “its fatness”—and the circumcised offspring of Abraham to its “natural branches:” and, by a very common figure of speech, the Jewish nation as constituting the church of God at that time, are compared by Jeremiah to “a green olive tree, fair and of goodly fruit.” He tells us that the natural branches were broken off “because of unbelief,” or for not receiving Christ as the Messiah, with the exception of a remnant that received him as such, and thus still adhered to the good olive tree, and constituted the church. He tells us also, that some of the Gentile nations, whom he fitly compares to a wild olive tree, were “cut out of this wild olive tree,” by believing in Christ, and by faith ingrafted into the good olive tree, in the place of the broken off branches, and “partake of its root and fatness.” And it is worthy of particular attention, that the apostle, in the 23d and 24th verses, alluding to the restoration of the Jews, does not say with Mr. C. that they will be ingrafted into what he calls the Christian church, commencing at the day of Pentecost, but into their own olive tree, or that church founded on the cove-

nant of circumcision, and out of which they were cast by their unbelief. "And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted in contrary to nature into the good olive tree, how much more these which be the natural branches shall be grafted into their OWN OLIVE TREE?"—grafted in with their offspring as formerly, "as the bud is grafted in with the branch."

Let this be recollected; and what now is Mr. C's interpretation of this beautiful and appropriate allegory? "The good olive tree was the Jewish nation,"—but not as a church of God, for this he denies—"the root and fatness of the good olive tree was Jesus Christ; and in a still more enlarged and exalted sense, the Christian church is the good olive tree: the natural branches denote the Jews." p. 29.

Let us now test this interpretation by what the apostle tells us about this good olive tree and its natural branches. The natural branches, says he, were broken off from the good olive tree; that is, according to Mr. C's interpretation, the Jews were broken off from the Jews, or the Jewish nation, from the Jewish nation. If we will try it by the hypothesis that the Christian church was the good olive tree, it will be this:—The Jews, the natural branches of the Christian church, were broken off from the Christian church: but, according to Mr. C's system, the Christian church did not commence until the day of Pentecost, and the Jews were broken off before this time by their not receiving Jesus as the Messiah, and crucifying him as an impostor. I need scarcely say that the absurdity of this interpretation is so palpable, as to be almost capable of being felt, and is as opposed to itself, as the arctic is to the antarctic pole. But this is not all. He tells us in the foregoing page, "that Judaism and Gentilism were both distinct from and *essentially* opposite to Christianity." What now shall I say to this? I feel an unwillingness to call it blasphemy, or a speaking injuriously of God; and yet I know not a milder term whereby it can be designated. Judaism is an universal term comprehending all the doctrines, commandments, and ordinances, delivered by God to Moses; and you are now doubtless ready to ask, what could induce him to bring down the doctrines and



precepts of Judaism to a level with the doctrines and precepts of Gentilism; and the ordinances which Jehovah appointed for his own worship, to a level with the impure, licentious, and horrible rites of Gentile idolaters, whose altars often streamed with the blood of their own children, and of other human victims, sacrificed to their idol gods? The same principle that induced him to deny that there was a church of God in the Jewish nation, together with that unrelenting hatred to infant baptism which he manifests in almost every page of his book. For he clearly saw, that the admission of a church in that nation, and that the Christian church was ingrafted into it, overturned his whole system, and furnished Pedobaptists with an unanswerable argument for infant baptism, as I hope to make appear in its proper place. Surely there is not a thinking person whose mind is not perverted by a system, but will say, there must be something rotten—rotten to the very core, in that system, to support which, compels a man to pour contempt on that church of God, and his ordinances, “which he hath purchased with his own blood.”

But so intent is Mr. C. on degrading Jews and Judaism, that he insists that it is impossible that they could be a church of God, because the apostle says in the 32d verse of this chapter, “that God hath concluded them all in unbelief, that he might have mercy on all,” and he warmly recommends this verse to the consideration of all Pedobaptists. I have considered it, and to understand it as Mr. C. does, would be to set the apostle in opposition to himself. For although he says that the Jewish nation in general were rejected by God from being his church, because of their rejecting his Son, yet there was “a remnant according to the election of grace:” that although “blindness happened to Israel,” it was “but in part:” and that only “some of the branches were broken off.” What then does he mean in that verse?—That Jehovah’s bestowing a dispensation of mercy on Jews, or Gentiles, was altogether an act of sovereign grace, as both were equally sinners, and both equally needed a redeemer; and to redeem Gentiles as well as Jews, was the ultimate end for which Christ came into the world, and erected a church as a medium of redemption; and although professed friends sometimes join with avowed infidels, in pouring contempt

on that church, and his holy word, he hath declared that "the gates of hell shall not prevail against it." And who does not see, that to place Judaism on a level with Gentilism, is virtually saying, that the Old Testament cannot be the revelation of a holy God; for, if Judaism is *essentially* opposite to Christianity, Gentilism cannot be any thing more than *essentially* so.

But this chapter is not the only place wherein Paul, who was a Jew by birth, not only recognised the existence of a church in the Jewish nation, but affirms that the Christian church was built upon it. In the 2d chapter of his epistle to the Ephesians, he says, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both *one*, and hath broken down the middle wall of partition between us. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the *household of God*: and are built," (not as Mr. C. says, upon the foundation of the apostles alone, but) "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, groweth unto a *holy temple* in the Lord."

Having now proved the existence of a church of God from Adam to Abraham, and from Abraham to Christ, and the identity or ONENESS of that church under those dispensations, and also the present dispensation of grace; we are now prepared to estimate the force or weakness of Mr. W's arguments in favour of infant baptism, drawn from the oneness of the church, and the force or weakness of Mr. C's replies. The limits I have assigned to this letter, will not allow me to review all the arguments used on the occasion; I shall therefore confine myself to those that seem to have most bearing on the point in dispute.

Mr. W. we are told, produced that passage from one of the evangelists, where it is said, that little children were brought to Christ, that he might put his hands on

them and pray; and his disciples rebuked them that brought them—"But Jesus said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." From this passage Mr. W. argued, "that by the kingdom of heaven we must understand either, the church of Christ on earth, or the kingdom of heaven above: if we understand it of the church on earth, then doubtless infants are said to be members of it; and if we suppose that the kingdom of heaven or the invisible church above is meant, then they must be born of the Spirit, and consequently fit subjects for baptism."

As I do not know whether Mr. W's argument from this passage is stated with accuracy and precision, or not, I shall therefore not make any remarks upon it. Mr. C's objections, however, are; that this transaction took place previous to the appointment of baptism as an initiating ordinance into the Christian church; and that it was a blessing and not baptism that was requested for these children. Be it so—the words "of such is the kingdom of heaven," however, prove that Christ considered and acknowledged them as a component part of his church at that time; and Mr. C. is now called upon to show at what time, and by whom they were cast out. Aware, it would seem, of the force of this argument, he says, that the words "*of such*" only mean similarity; and in support of this he adverts to another passage, where it is said, "that Jesus called a little child to him and set him in the midst and said, Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." It is enough to say in reply, that the words "of such" and "as little children" are dissimilar in signification; the former usually referring to persons, and the latter to character. As for the silly pun, which he exhibited on the occasion, that as baptism and blessing both begin with a B, either will suit the advocates of infant baptism, I am heartily willing that he shall have all the honour that belongs to it; and those who then heard it, and those who now read it, will estimate all its worth and force.

Mr. W. also produced, in favour of infant baptism, Peter's memorable address to the Jews, on the day of Pentecost. Acts 2: 38, 39, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy

Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." According to Mr. C's statement (pages 50-54) Mr. W. argued, that as the promise in this passage evidently referred to Gen. 17: 7. "I will be a God to thee, and to thy seed after thee;" and as the children of the Jews are equally included with the parents in it, when he urged the parents to be baptized—that the children ought to be baptized also.

To this Mr. C. objects, by saying that the promise in this passage does not refer to Gen. 17: 7, but to the promise of the extraordinary influences of the Holy Ghost, mentioned by the prophet Joel in the second chapter of his prophecy, and referred to, and applied by Peter from the 16th to the 21st verse. Be it so; and what follows? This: that whatever that promise was, it is undeniable that Peter urged it as an argument, why the Jews and their children should be baptized.

But that the promise referred to in this passage cannot refer to the prophecy of Joel, is evident from the following considerations. That promise had been already fulfilled, in the miraculous gift of tongues, conferred on the apostles, for the purpose of qualifying them for preaching the gospel to the different nations of the earth to which they were now to be sent. And as the "gift of the Holy Ghost," as well as "the remission of sins," is mentioned by Peter, as what the Jews whom he addressed were to receive, upon their acknowledging Jesus to be the Messiah, by being baptized in his name; then, according to Mr. C's interpretation of the passage, the three thousand that were baptized on that day, were all endowed with the gift of tongues. But there is not the smallest intimation that this was the case; nor is it elsewhere mentioned that this gift was to be expected by those who submitted to Christian baptism. The fair conclusion then is, that the ordinary influences of the Spirit, as a spirit of sanctification, are there intended, and are therefore properly connected with the remission of sins.

Since then, the promise of the Holy Ghost, in his extraordinary influences, cannot be intended in this passage, it will be naturally asked, is there any corresponding passage that will lead us to understand it as referring to Gen. 17: 7? Before I answer this question, I would re-

mark, that the expression is not a *promise*, but "*the promise*," or a promise of a peculiar and distinguished kind. The apostle Paul, I think, answers the question, when speaking of the covenant of circumcision: he says, "And if ye are Christ's, then are ye Abraham's seed, according to THE PROMISE," Gal. 3: 29. And in his epistle to the Romans (9: 8.) he uses the same phraseology, and says; they that are the children of the flesh are not the children of God; but the children of THE PROMISE are counted for the seed. With these passages in view, we now see the propriety and force of Peter's argument.

From the time of Abraham, the Jews had enjoyed the privilege of being admitted into the church by circumcision, together with their children.—Baptism was now to take its place. Hence says Peter, "be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And lest they should suppose that they themselves were only entitled to be admitted into the Christian church by baptism, and their children left out, he adds, "the promise is to you and to your children," or they are, by the promise of God in the covenant of circumcision, entitled to all the privileges under the new dispensation, to which they were entitled under the old. But let the promise mean what it may, what is the language of Mr. C's interpretation? This: the promise is to you, Jews, therefore be baptized; the promise is also to your children, but they are not to be baptized; or in other words, the promise was once to your children, but it is now revoked; but by whom, or at what time, neither Mr. C. nor any other person can tell. On the contrary, we have seen that it was acknowledged by Christ during his life, and by Peter after his death, "and after Christ had fully instructed the apostles in all things pertaining to the kingdom of God."

There is another consideration, which, when duly weighed, perfectly comports with, and strongly corroborates the interpretation I have given to this passage. The Jews, we know, from Paul's epistles, were extremely tenacious of their privileges; and if their children, according to the Baptist system, were now to be cast out of the church, a fairer opportunity of doing so, and of obtaining their parent's consent to the measure, never presented itself before nor since. "They were pricked to the

heart," from a sense of their exceeding great guilt in crucifying as an impostor, the Son of God, and their expected Messiah; and were thereby prepared to submit to any thing that would remove the guilt of such an atrocious crime; and they accordingly said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Did Peter say to them as Baptists would have said, and do say; be baptized every one of you, in the name of Jesus Christ for the remission of sins—for the promise is to you, but not to your children? No—but he says, "the promise is to you, and to your children; and to all that are afar off, even as many as the Lord our God shall call."

But whom does the apostle mean by the "afar off," in this passage? Mr. C. tells us that it means what Joel in his prophecy styles the "remnant whom the Lord shall call." I confess that I was amazed when I read this, as it came from a man who in his book talks about "quacks in theology," and as I did not think there was any person who read the Bible, and was acquainted with its phraseology, but knew, that the remnant is usually, if not uniformly, applied to that portion of the Jews who believed in Christ, and who should be saved from the direful calamities awaiting that nation, and portrayed by Joel in that prophecy in the strongest and most appalling colours. But a passage in the epistle to the Ephesians, already adduced, tells us that the words "afar off," designate the Gentile nations: "but ye who sometime were *afar off*, are made nigh by the blood of Christ."—Hence then, the plain and unsophisticated meaning of the passage is; that not only the Jews, in consequence of the promise of God in the covenant of circumcision, were to be introduced, they and their children, into the church, under the present dispensation, but the Gentiles also, with their children, when they should be called by the ministration of the gospel, to the knowledge of Christ, and thereby ingrafted into the good olive tree.

As the passage now under consideration so fully establishes the right of infants, whose parents are church members, to baptism; every art that ingenuity and sophistry could invent, has therefore been employed to lessen its force. Hence then Baptist writers tell us, that the word "children" in scripture language sometimes means young persons arrived to maturity, and Mr. C. in his book ap-

plies it to the young men and maidens mentioned in Joel's prophecy. Be it so,—it will not be denied that it is also applied to minors and infants, and this is enough for the Pedobaptist argument. And admitting that the word in this passage means young men and women arrived to maturity, what would then be the scope of the apostle's argument? This: The promise is to you, Jews, and to your children; but not to your children while under your direction and discipline, but to your children when arrived to maturity, and not under your direction, and when God shall call them by his gospel to the knowledge of salvation by Christ. I need not tell you how foolishly this interpretation makes the apostle speak; for this is no more than could be said to the most idolatrous Gentile. Such is the absurdity of the Baptist interpretation of this important passage: and who would have thought it, or rather, who would not have thought it, the interpretation of the man who tells us, that on the subject of baptism he "*challenges all christendom.*"

Aware how much this important passage stands in the way of the Baptist system, Mr. C. tells us with an air of triumph, in No. 3 of the appendix to his book, that by deep research into chronology, he has at length found out what will not only destroy the strong argument for infant baptism derived from it, but what will "tumble the whole system of Pedobaptists to the ground." And what is it?—That the covenant of circumcision, on which the foregoing argument is founded, was made thirty years after "the covenant of God in Christ;" and that it is the covenant of God in Christ, and not the covenant of circumcision, that the apostle alludes to in his epistle to the Galatians, and styles the preaching of the gospel to Abraham:—or, in other words, that Pedobaptists argue from a wrong covenant, and consequently from wrong premises.

It is very fortunate, however, for the devoted Pedobaptists, that these two covenants of Mr. C's are one and the same; and very unfortunate for him that they are so, as he has thereby lost all the honour he expected from such a notable discovery. As the church of Rome has thrown out the second commandment, because it forbids the making and worshipping of graven images, and split the tenth into two, to make up the number; so Mr. C. for the sake of his system, has thrown out of the catalogue of his cove-

nants the covenant recorded in the 15th chapter of Genesis, as I have already observed, and split the covenant confirmed of God in Christ, into two, in order to make up his number, or perhaps, because that number is considered by some a number of perfection.

Now, that what is called the covenant of God in Christ is the same with what is called the covenant of circumcision, is evident, from the consideration that the provisions and object of both are the same. It was first intimated to Abraham in the 12th chapter of Genesis:—"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed. That it is this covenant the apostle alludes to in the 3d chapter to the Galatians, is evident, from his quoting one of its blessings with a small verbal variation, very common with New Testament writers, when quoting the Old; and that it is the same that he alludes to in the 4th chapter to the Romans, is also evident from his quoting another of its blessings with a small variation also. In the former epistle and chapter, are these words—"In thee shall all nations be blessed;" the same as "In thee shall all the families of the earth be blessed." In the latter epistle and chapter he has these words—"I have made thee a father of many nations;" equivalent to "I will make of thee a great nation." And not only is this the case, but the very words of Jehovah himself, in the 17th chapter, is a proof, that the covenant there mentioned was not a new covenant, but a covenant already made. "As for me, (saith God) my covenant is *with thee;*" which plainly alludes to a covenant already intimated; "and I will *establish my* covenant between me and thee," or confirm my covenant between me and thee, which he did at that time by the seal of circumcision.

From these considerations it is evident that the covenant of God in Christ, and the covenant of circumcision, are one and the same. It was styled by Paul "the covenant confirmed of God in Christ (*eis Christon*) because it had relation to Christ and his church; and it is called by Stephen the covenant of circumcision, because it was confirmed by that rite thirty years after it was made—and



therefore the Pedobaptist system still stands firm, notwithstanding Mr. C's notable discovery that was "to tumble it to the ground." You will have perceived, however, that had Mr. C's great chronological discovery, so big with mischief to the Pedobaptist system, been founded on fact, it could not have affected my view of the subject, as I do not consider that covenant to be the covenant of grace.\*

But to the argument drawn from the covenant of circumcision in favour of infant baptism, Mr. C. replies, that circumcision and baptism are positive institutes; "and in positive institutes we are not authorized to reason, what we should do, but implicitly to obey; and was there ever a positive ordinance or institution founded solely upon inference or reason—and can there be a positive institution without a positive precept or precedent authorizing it—and a limited commission implies a prohibition of such things as are not contained in it; and *positive laws imply their negatives.*"

The amount and meaning of all this is—"that there is no such precept or command in the scriptures as that infants shall be baptized," or precedent or example that they were: and hence he infers that they are not entitled to that privilege. When called upon by Mr. W. to produce a positive precept for admitting believing women to the ordinance of the supper, or precedent that they were admitted—what does he do?—Does he direct to the chapter and verse that says that believing women are to be admitted to the Lord's table, or precedent that they were?—No—but he tells us in his usual style, a style *sui generis*,

\*That the covenant of circumcision was not the covenant of grace, is apparent from Rom. 3: 1, 2, already adduced for another purpose. I shall transcribe the passage again. "What advantage hath the Jew? or what profit is there of circumcision? much every way; *chiefly*, because that unto them were committed the oracles of God." Here "the oracles of God" are said to be *the chief* advantage which those who were interested in that covenant by circumcision, derived from it, and until it is proved that the words "the oracles of God" imply in them justification, sanctification and eternal life, this single passage settles the point at once. If it is said that they are the appointed means for interesting in those all-important blessings—that is the very thing I contend for, but the means are not the end, nor the end the means. As I understand that Mr. W. intends to combat my opinion on this subject, it is expected that he will not overlook this passage.

“that it is a pitiful and poor come-off,” “the most puerile and childish *retort* that he had ever heard used by adults that had any knowledge of words and things.” Then he tells us that the Lord’s supper was appointed for the disciples of Christ; but women are styled disciples; therefore they are to be admitted to the table of the Lord. He has indeed fully proved the point;—but how?—was it by producing his positive precept or precedent? No—for there is no such precept or precedent, but by reasoning and inference; to the destruction of his own rule, which he so frequently and so strenuously inculcates, and which if acted upon would exclude every female, however pious, from the Lord’s table, as the Lord’s supper is as much a positive institute as baptism. With respect to this rule contained in the above quotations, and which is to be applied to infants, but not at all to women, he is only the echo of Mr. Booth, and from the just severity, with which Peter Edwards, whom he very modestly styles a sophist, had exposed it, I had expected that no man of common sense and modesty would have had the hardihood to bring it forward again; and its re-appearance in Mr. C’s book is a proof to what miserable shifts he is reduced to support his system.

If it is asked how far we may safely reason with respect to positive institutes?—So far I think, and no farther. When the scriptures tell us that one positive institute is come in the room of another, then we may safely infer, that the latter is to be applied to the same subjects as were embraced by the former, unless positively prohibited, and to as many more as may be expressly mentioned or implied. We have seen that the church of God is one and indivisible—that male infants were introduced into it by the ordinance of circumcision under the Abrahamic dispensation—that their membership instead of being revoked, was acknowledged by Christ in the most explicit terms—that baptism is now the initiating ordinance—and being told that there is “neither male nor female in Christ Jesus,” or no sexual distinction of privileges under the present dispensation; we may hence safely infer, that female as well as male infants are to be baptized, when their parents are members of the church, and in good standing. In this manner the apostle Peter reasoned on the day of Pentecost: and in this manner may we safely

reason on every passage that has a reference to the point.\*

Mr. C. has another argument against infant baptism, which he pronounces in the 31st page and elsewhere to be unanswerable, and as settling the point at once. It amounts to this. The scripture direction respecting baptism is, believe and be baptized; but infants are not capable of believing, therefore they are not to be baptized. A syllogism constructed on this plan will prove, that all infants shall be damned. For instance; the scriptures tell us, that he that believeth shall be saved: and he that believeth not shall be damned: but infants are not capable of believing, therefore they shall be damned. It may an-

\*It has been objected, that circumcision could not have been designed as a mode of initiation into the church, because it was appointed for the males only. To this it has been replied, that in all good constitutions and governments, the civil and religious privileges of females, are implied, and involved in those of their fathers or husbands; and therefore it was not necessary to mention their church membership, specifically. There is truth and force in the observation; and I think, that of itself it is a sufficient answer to the objection. But besides this, it is apparent to myself, that a church of God as the medium of redemption, was implied, and involved in the first promise---“that the seed of the woman should bruize the serpent’s head;” and as sacrifices were offered up to Jehovah in consequence of this promise; and as both males and females eat of those sacrifices; and their eating of them implied a trust in the promise, that “the seed of the woman” would in due time come into the world as a Redeemer; then, their eating of those sacrifices, amongst other purposes, appears to have been the appointed mean of induction into the church under the patriarchal dispensation of grace. The mode of initiation for the males was indeed changed in the days of Abraham, for wise purposes; but the primitive mode continued unchanged in relation to females until the coming of the Redeemer, who bruised the head of the old serpent by the sacrifice of himself. And as all the sacrifices appointed both under the Patriarchal and Jewish dispensations, were typical of this great sacrifice, they, with every other Jewish ordinance, consequently ceased at the death of Christ, and could no longer answer the purpose of a mean of initiation into the church for females: baptism was therefore appointed as a mean of induction for both males and females; “for in Christ Jesus, says the apostle, there is neither male nor female.” Either of the foregoing considerations and facts, is, in my opinion, a satisfactory answer to the objection; and the foregoing view of the origin, the design, and the ONENESS of the church may remove the difficulty arising from the circumstance, that males only, were introduced into the church by circumcision.

swer every purpose at present just to observe, that when the scriptures say that he that believeth not shall be damned; and when they speak of faith as a pre-requisite for baptism, they speak of adults only, and to include infants in such passages betrays an unpardonable ignorance in any man who has pretensions to a knowledge of letters, or a disposition to impose upon the ignorant by a shameless sophistry.

The same inexcusable ignorance or unblushing sophistry is also manifested, in his answer to the argument adduced by Mr. W. in favour of infant baptism, from the baptisms of the houses of Cornelius, of Lydia, of the jailer, and of Stephanas. Mr. W. presumed that there were infants in some of these houses; but Mr. C. in pages 72, 73, confidently affirms there were none. As he has kindly constructed syllogisms, not only for Papists, and Episcopalians, but for Presbyterians on the subject of baptism, I shall therefore throw his answers and proofs into the form of syllogisms, both for brevity's sake, and that the reader may at one glance see them just as they are—in all their shameful nakedness. Cornelius was a devout man and feared God, with all his house—Cornelius called together his kinsmen and near friends—Peter preached to them all—the Holy Ghost fell on them that heard the word, and they were all baptized: but infants are incapable of being devout, and of fearing God, or of hearing preaching so as to understand it; therefore, there were no infants in the house of Cornelius. The Lord opened the heart of Lydia; and she believed and was baptized, and her house—Paul and Silas visited her family, and when they had seen the brethren, and comforted them, they departed: but infants are incapable of believing and being comforted; therefore, there were no infants in the house of Lydia. Paul spake the word of the Lord to the jailer, and to all that were in his house, and the jailer believed in God, with all his house: but infants are incapable of hearing the word of the Lord so as to understand it, or of rejoicing from the same cause that the jailer did; therefore, there were no infants in the house of the jailer. The house of Stephanas addicted themselves to the ministry of the saints: but infants are incapable of addicting themselves to the ministry of the saints; therefore, there were no infants in the house of Stephanas.

As every person of good common sense is a good logician, though not instructed in the systematic logic of the schools, —every such reader will now easily see wherein the sophistry of the foregoing syllogisms, fairly constructed from his answers, lies. He will perceive that although the word of God frequently speaks of infants and their privileges, when children of believing parents; yet the scriptures are not addressed to them as infants, but to adults capable of hearing or reading, and of understanding what they hear or read; and therefore to include them in warnings, exhortations or promises addressed to adults, or to class them with those who are subjects of duties, is sophistical in the highest degree; and I am persuaded that he will be constrained to say, there must be something radically unsound in that system that has recourse to such shameful sophistry to support it.

It is true, that the argument for infant baptism deduced from the baptism of those houses, is only presumptive; but it is a presumption of the strongest kind; for as the conversion of the heads of those families is only mentioned, the inference I think is just, that the houses were baptized on account of the faith of the parents: and whenever a minister of the gospel meets with a heathen or infidel head of a family, brought over to the Christian faith, and desirous to be baptized, he is warranted by the example of the apostles, “to baptize him and all his straightway.”

I would here farther remark, that Mr. C. according to his own account, acted fully as disingenuously and sophistically, with respect to the argument in favour of infant baptism drawn from the testimonies of the ancient fathers of the church, as in the instances now reviewed. Mr. W. he tells us, produced extracts from the writings of Justin Martyr, Irenæus, Tertullian, Origen, Cyprian, Augustine, Jerome, and Chrysostom, who filled in the church a space of time from the beginning of the 2d to the 4th century of the Christian era; and all of whom mention more or less, that infant baptism was practised in their day. And how does Mr. C. meet this strong presumptive argument? These fathers held some errors—and he consumes twelve pages of his book in pointing out those errors, and portraying them in the strongest colours; with the evident design of making the impression that such dotards and errorists are not worthy of the least attention. But what if those

fathers held some errors and fanciful theories? Does it follow that they are not competent and credible witnesses for facts that happened in their day? and facts too in which they themselves were engaged—the baptizing of infants; and it is as witnesses for this fact, and not as standards of orthodoxy, that Pedobaptist writers bring forward their testimony.

I shall close this letter by obviating another objection to infant baptism, and indeed the only one that ever appeared to me to deserve a serious answer. As infants are incapable of knowing what is done to them when they are baptized, it is asked—“Of what use can it be to them?” Mr. C. frequently brings forward the objection, and with an air of ridicule bordering on rancorous malevolence: and frequently too out of place; for when the question was about their right to baptism, his usual phraseology is—“infant sprinkling—infant sprinkling”—yea, the first words of the title page of his book is “INFANT SPRINKLING,” as if that and nothing else had been the subject of debate.

It might be enough to silence such objectors by saying, it is of divine appointment, “and who art thou, O man, who repliest against God?” And it can be of as much use now as circumcision of old. But besides this; we think we can see in the institution a gracious provision for training up the rising generation for the Lord. By baptism they are taken out of the visible kingdom of Satan, in which all are born, as the children of a degenerate parent, and PLANTED in the vineyard, or the church of God, the usual birth-place of the children of his grace, and become entitled, by the divine promise, to what Christ calls “digging about and dunging;” or such instruction by the word and Spirit, through the instrumentality of their parents, and of the church, as is calculated to make them “trees of righteousness, the planting of the Lord, that he might be glorified.” And as God usually works by means or second causes in the kingdom of grace, as well as in the kingdom of nature; may we not venture to say that baptism was also appointed as a means of regeneration for the infants of his people dying in infancy, and whom he designed to save? If it is not a means for this purpose, then there are no means. What God designs to do with all infants dying in infancy, he has not told us, and to decide peremptorily on the subject belongs not to man—the Judge

of all the earth will not do them any wrong; but this we know, that he has promised to sanctify and save some of the children of his people. "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: fear not, O Jacob, my servant, and thou Jesuran, whom I have chosen. For I will pour water on him that is thirsty, and floods on the dry ground. I will pour my Spirit upon thy seed; and my blessing upon thy offspring; and they shall *spring up* as among the grass, and as willows by the water courses."

And now what is the comparative, practical operation and effect of the two systems? The Baptists take into the church baptized adults only, and none others are considered under her direction and control; and hence the comparatively slow progress of Christianity in the East, under their missionaries, zealous and indefatigable as they are; while upon the Pedobaptist system, sanctioned by the example of the apostles, of taking under her wings those houses, the heads of which profess the Christian faith, by being baptized, the inhabitants of Otaheite, of Eimeo, and of other adjacent islands in the Pacific ocean, may be said, according to the prophecy, "to be born in a day." The Baptists leave their children in the visible kingdom of darkness, where there is no promise nor provision for their regeneration; and if a gracious and sovereign God regenerates them, well and good: But Pedobaptists consider it their duty and privilege to plant their children by baptism in the vineyard of the Lord; hoping, that in his own time, and according to his own promise, he will "pour out his Spirit on their seed, and his blessing upon their offspring," "that they may be trees of righteousness, the planting of the Lord, that his name may be glorified." Those Baptists who have embraced the whole of Mr. C's system, degrade the Old Testament dispensation of grace, by denying that there was a church of God in the Jewish nation; and consequently must consider the ordinances appointed by Jehovah, from the time of Abraham to the completion of the temple service, at best, as an unmeaning inefficient mummery; but Pedobaptists consider them as unequivocal proofs of the existence of a church amongst that people, as ordinances "*for the service of God*" are involved in the very idea of a church, and belong to her essence; and also

as precious means of grace suited to that day, and graciously intended for interesting them in the Redeemer's righteousness. From a view of the whole of this system; as a father of a family, and with the Bible before me, I must say of such Baptists and their system, "O my soul, come not thou into their secret; unto their 'ASSEMBLY' mine honour be not united." I say this only of those Baptists who have embraced the whole of Mr. C's system; for there are Baptists whom I esteem for their piety and intelligence, and who, I am persuaded, abhor some of his principles as much as I do. I shall resume the subject in my next letter.



## LETTER II.

AS the design of a Magazine is to furnish the public with different essays on different useful subjects, it cannot therefore admit of any publication of any considerable length. I was guided by this consideration when I wrote the foregoing letter for the Presbyterian Magazine, and I accordingly selected for review only those passages from the word of God, that speak, as we think, of infant baptism, and were brought forward in the debate, and which appeared to have most bearing on the point at issue. This was the reason that I passed over the argument for infant baptism deduced from the account we have in the New Testament of different families being baptized at different times, with barely noticing what I deemed sophistical reasoning on that subject by Mr. C. As I am not now so circumscribed, I shall resume that point, and also examine one or two other passages introduced by Mr. C. in the appendix to his book; and these will embrace all he has said on the subject.

I would therefore observe that the Greek words *Oikos* and *Oikia*, which literally signify a house or dwelling place, are used metaphorically both in the Septuagint\* of the Old, and in the Greek New Testament to denote the inhabitants, with this difference, that *Oikia* signifies a man's household or servants, but *Oikos* is confined to the children separate from the parents; examples of which shall be adduced in the proper place. There may be instances where these words are used interchangeably, perhaps through the carelessness of transcribers; but every person who will take the trouble of examining the matter will find

\* It may be necessary for the sake of some readers to observe, that by the "*Septuagint*" is meant a translation of the Old Testament, which was written in Hebrew, into the Greek language about 150 years before Christ. It is this translation that is usually referred to by Christ and the apostles. We refer to it only for the purpose of ascertaining the true meaning of some words in the Greek Testament, as many of the principal words are evidently borrowed from it; nor indeed without that translation, could the real meaning of them be clearly ascertained, as we shall have occasion hereafter to shew.

that the distinction is accurately observed in the New Testament.

The reason why *Oikos* is used to denote the children of the owner of a household seems to be this—that as a house or dwelling place is built up by degrees, and by successive acts, so a man's family is built up by degrees, by children born to him in succession. In this sense it is used repeatedly in 2 Sam. 7: 25—29. “And now O Lord God, the word which thou hast spoken concerning thy servant, and concerning his house (*Oikou*) establish it forever, and do as thou hast said.—And let the house (*Oikos*) of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed thyself to thy servant, saying, I will *build* thee an house, (*Oikon*.)—Therefore let it please thee to bless the house (*Oikon*) of thy servant.” The apostle Peter speaking of believers as the children, and more immediate family of God here below, uses the word in the same sense, and assigns the same reason respecting the use and propriety of the metaphor. Ye also as living stones are *built up* a spiritual house (*Oikos*) to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1 Epistle, 2: 8.

That the word *House* is used in the Old Testament to designate children separate from their parent or parents, is evident not only from the foregoing, but the following examples. “Then went king David in, and sat before the Lord, and he said, who am I, O Lord, and what is my house (*Oikos*) that thou hast brought me hither?” 2 Sam. 7: 18.—“And thus saith the Lord, behold I will raise up evil against thee [David] out of thine own house” (*Oikou*.) 2 Sam. 13: 11. The same phraseology is used in the New Testament. Hence then we read of Cornelius and his *house*, of Lydia and her *house*, of the Jailer and his *house*, and of Stephanas and his *house*, in all of which *Oikos* and not *Oikia* is used. It is true indeed, that the English translators have sometimes rendered both words *house*, and sometimes *household*; but as I have already observed, the distinction is generally observed with accuracy; and certainly it would have been better to have uniformly rendered *Oikos*, *house*, and *Oikia*, *household*, as they have done in Phil. 4: 22. “All the saints salute you, chiefly those that are of Cæsar's household;” (*Oikias*) and every one knows that it must have been Cæsar's servants, and not his children that are meant in that passage.

Having thus shewn that the word house is used in both the Old, and the New Testament to denote children separate from their parents; I would now observe, that it is used to denote little children as a part of a house or family. Thus in numbers 16: 27. It is said that Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. Verse 32: And it came to pass that the earth opened her mouth, and swallowed them up and their *houses*, (*Oikous*)—swallowed up their little children as part of their *houses*, as well as their wives, their sons, and themselves. And not only is this the case, but that it is also used to signify *infants* exclusively, is apparent from the following examples. According to a law of the Jewish theocracy, if a married man died childless, then his unmarried brother, and if he had no unmarried brother, then the next of kin was required to marry his widow; and if he refused, “then, shall his brother’s wife loose his shoe from off his foot, and spit in his face, and say, so shall it be done to that man who will not *build up* his brother’s *house*,” (*Oikon*.) Deut. 25: 9. But how was his brother’s *house* to be built up?—By the surviving brother marrying his deceased brother’s widow, and by *infants* born to him by her, but which were to be esteemed the children of the deceased brother. The marriage of Ruth to Boaz was in consequence of this law: and we are accordingly told that when he had espoused her, all the people that were in the gate, and the elders said we are witnesses. “The Lord make the woman that is to come into thine house, or dwelling place, like Rachel, and like Leah, which two did *build up* the house (*Oikon*) of Israel.—And let thy house be like the house (*Oikos*) of Phares which Tamar bare unto Judah of *the seed* which the Lord will give thee of this young woman.” Ruth 4: 12. I would again ask how was the house of Israel *built up* by Rachel and by Leah?—certainly by the infants brought forth by them from time to time. And how was the house of Boaz to become like the house of Phares, but by infants to be born to him by Ruth, and which are styled “the seed of this young woman?” Many other examples of the word HOUSE being used to denote little children, and infants exclusively, might be adduced, but I shall mention only another in the 113th Psalm, 9th verse. “He maketh the barren woman to keep *house*,

(*Oiko*) and to be the joyful mother of children." In this passage, every reader will see that the barren woman's heart was to be made glad by infants to be given to her by the Lord, and who were to constitute what is called her "house" or family.

Now to apply the metaphorical use of the word *house*, not only as an argument for, but rather as a positive proof of infant baptism. We read in the New Testament of the baptism of Lydia, and of her *house*, of the Jailer, and of his *house*, and of Stephanas, and of his *house*, or household, as it is translated. The question now is, what did the inspired penmen mean by the word "*House*," in the record they have left us of these, and of other family baptisms? They were well acquainted with the meaning of the term in the Old Testament, as sometimes signifying children separate from their parents, and little children, and infants exclusively. The Jews to whom they wrote had the same understanding of the word; and if it is necessary, it can be proved that the Greeks attached the same idea to it, when used metaphorically. When the Jews then read that Lydia and her house (*Oikos*)—the Jailer and his house (*Oikos*)—and the house (*Oikos*) of Stephanas were baptized, what would they, or what could they understand by the word in those several passages? Would they not attach the same idea which they had been accustomed to affix to it in the Old Testament, namely, a man's or woman's children by immediate descent or adoption, infants included? If according to the Baptist system, infants are not to be baptized, then, the inspired penmen have used a word calculated to deceive both Jews and Greeks—but this is not to be admitted. I cannot conceive of any possible way of evading the argument but by alleging that they used it in a new and limited sense, as embracing only children arrived to maturity, to the exclusion of infants. But where is the proof of this? An instance or two, if such can be found, of their using it in this sense cannot overturn the argument; for to overturn it, it must be proved that they always used it in that sense. But this I fearlessly affirm cannot be done, for I have proved the reverse; and therefore it follows incontrovertibly that they attached the same idea to it, as had been affixed by their sacred writers for upward of two thousand years.

But that the soundness and force of this argument may be still more apparent, I would observe farther, that although there are other Greek words as *Pais*, *Paidion*, *Paidarion*; *Brephos*, *Brephullion*; *Nepios*, *Nepion*; and *Teknon* and *Tekna*; and which are frequently used in the Septuagint, and in the Greek Testament to designate little children and infants; yet none of them are used by the writers of the New Testament in the account they have given us of family baptisms. The reason doubtless was, that these words are rather indeterminate in their meaning, and are sometimes employed to denote persons approaching, or arrived to maturity, as well as little children and infants. Thus in Gen. 37: 30, Joseph is styled "a child" (*Paidarion*) when sixteen years of age; and Benjamin "a little one" (*Paidion*) when upwards of thirty. It was therefore with an evident design, that they used a word so fixed and determinate in its meaning by a prescription of two thousand years, that those who read it would not be mistaken, but immediately understand by it, a man's or woman's family, infants included.

I have extracted and condensed the foregoing argument from a pamphlet by a Mr. TAYLOR, the Editor of CALMET'S Dictionary. It would seem that Mr. C. has either seen that pamphlet, or extracts from it also, in Dr. ELY'S quarterly review, or in the first number of the PAMPHLETEER, edited at Richmond by Dr. RICE: and as the only possible way of evading the force of this argument, he roundly affirms in pages 72, 73, 1st Ed. that the baptized families mentioned in the 16th chapter of the Acts of the apostles, and elsewhere, were all adults, and baptized on their own profession of faith. I shall now examine what is said of the baptism of those families, and if it shall appear that they were not all adults, then I shall consider the question as settled; and the public will certainly excuse me for not noticing any thing he may publish on this subject, until he completely overturns the foregoing, and this, and the following arguments. In such an event, I will become his proselyte, and thank him for enlightening my mind. And

First, Mr. C. infers that all the members of the house of Lydia were adult persons, because it is said that Paul and Silas, after they were liberated from prison, went to see, and comfort the brethren in her house. Acts 16: 40.

The very language of Lydia in the 16th verse is however a strong presumptive argument that there were not any believers in her family at that time. Had her family been believers she would not have said, as she did, "If ye have judged ME," but "If ye have judged us" "to be faithful, come into my house, (*Oikon*) and abide there." As to the brethren whom Paul and Silas went to visit in her house at the time alluded to; had Mr. C. read with attention the third and fourth verses of that chapter, he would have found that Timothy was with them in their journey from Lystra to Philippi. Had he read the 10th, 11th and 12th verses, he would have found that Luke, the relater of the incidents of that journey, joined them at Troas—"Therefore coasting from Troas we came a straight course to Samothracia." And had he read the 15th verse, he would have found that Luke was one of those whom the kind-hearted Lydia not only besought, but constrained "to come into her house and abide there"—"And she constrained us." Putting these facts together, we may now see that Timothy and Luke were the brethren whom Paul and Silas went to see and comfort, after they themselves were liberated from prison. These brethren were doubtless much depressed in mind on account of the imprisonment of their dear friends and companions; and this accounts for the expression that Paul and Silas "went to see, and comfort them." To this may be added, that these indefatigable champions of the cross had been "certain days" in Philippi previous to their imprisonment. It is to be presumed that they preached the gospel during "those days;" and as the preaching of the gospel was attended with much power at that period, it is to be presumed also that some believed. These would naturally resort to the house of Lydia, not only for the purpose of Christian fellowship, but to condole with Timothy and Luke; and these might also be among the number of those brethren whom Paul and Silas went to visit and comfort before they departed. But be that as it may, the well attested fact that Timothy and Luke abode in the house of Lydia during the imprisonment of Paul and Silas, shews, that Mr. C's inference respecting her family was deduced from false premises.—So far then the foregoing argument stands firm.

Secondly; Mr. C. affirms that the family of the jailer, mentioned in the same chapter, were also adult believers

and baptized on account of their own profession of faith; because, as he expresses it, "Paul preached salvation to him, and his house"—because "he spake the word of the Lord to him, and to all that were in his house"—and because the jailer "rejoiced, believing in God with all his house."—A few remarks on each of these propositions or premises will shew their fallaciousness, and the consequent inconclusiveness of his inference.

The first proposition is, "That Paul preached salvation to the jailer and his house." This, I presume is founded on the 31st verse, and the word "*saved*" in that verse, as there is no other in the whole passage whence it can be deduced. "And they said, believe on the Lord Jesus Christ and thou shalt *be saved* and thy house," (*Oikos.*)

That the real meaning of the apostle may be seen in this passage, it may be necessary to observe, that the word *salvation*, like many other words in the scriptures, is used by the sacred penmen in two or three different meanings or acceptations. Sometimes it is used to signify a deliverance from temporal danger only. This is its meaning in Exod. 14: 13, where Moses speaking of that deliverance which Jehovah was about to vouchsafe to the Israelites, in the destruction of their enemies, the Egyptians, says to the former, "stand still, and see the *salvation* of the Lord which he will shew to you to-day." As it respects spiritual objects and interests, it is sometimes used to signify the ordinances of the true religion. This I apprehend is its meaning in John 4: 22, where Christ tells the woman of Samaria, "That *salvation* is of the Jews." And it sometimes means that pardon of sin, sanctification of heart, and eternal life, which is promised to all true believers in Christ. This is its meaning in Rom. 1: 16, where the apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto *salvation*, to every one that believeth, to the Jew first and also to the Greek."

That it is salvation in this full and unlimited sense that Mr. C. intends in this proposition, will I expect be admitted. Indeed, no other kind of salvation, nor any salvation less than this, would answer his purpose, as he contends that a profession of this salvation is what alone can entitle an adult to baptism. This salvation as it regards adults is promised to believers only; "He that believeth and is baptized shall be saved, but he that believeth not, shall be

damned." Now, every tyro in the Greek language knows, that the verb "*Pisteuson*," "*believe*," in this verse, is in the singular number, and was addressed to the jailer only, and not to his house or family. As they were all adults, according to Mr. C's inference, then, Paul did not preach this full salvation to them, unless he preached a salvation that may be obtained without believing, or that the children can be saved by the faith of the parent. But as neither of these can be admitted, the question now is, what did he mean by the word "*saved*" in that verse, as it has reference to the jailer's family? The apostle Peter answers the question in the 3d chapter of his 1st Epistle 23d verse; where he tells us that baptism is a figure, or rather an antitype ("*antitypon*") of the deliverance of Noah and his house "*by water*;"—"the like figure whereunto baptism doth also now save us." Not that we are to understand the apostle as teaching that baptism is regeneration, or yet a seal of an interest in the salvation purchased by Christ, to either adults or infants, until they bring forth "*the answer of a good conscience toward God*," as the fruit of a living faith in a risen Saviour; but as one of the means appointed by the Head of the Church, for interesting in that salvation, and for communicating those renewing influences of the Holy Spirit, without which no one can behold his face in glory. That this is his meaning is apparent from his advice to the Jews on the day of Pentecost. "*Be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and to your children, and to all who are afar off, even as many as the Lord our God shall call.*" By thus bringing Peter and Paul together, we learn what the latter meant by the word *saved*, as it respected the jailer's family, in the verse now under consideration.—That by his believing on the Lord Jesus Christ, they would be brought under baptism as a mean of salvation, together with the other means connected with it, and which we are afterwards told was the case. Thus a due attention to the true import of the words "*believe*," and "*saved*," in that verse, shews the fallaciousness of Mr. C's proposition, "*that Paul preached salvation in its full extent to the jailer and his house;*" and the inference deduced from it, that they were adult believers, and baptized on their own profession of faith, consequently falls to the ground.



The second proposition from which he has drawn this inference is, that it is said in the 32d verse, "that Paul spake the word of the Lord to the jailer, and to all that were in his house, (infants and adults.)"

I confess that I was surprized, when I saw the word infants attached to this proposition: and I am at a loss to know what he intended by it, and what purpose it was to answer in his argument. Did he mean that Paul spake the word of the Lord to the *infants* of the jailer's family? This is representing the apostle's conduct in a truly ludicrous point of light; as infants are incapable of hearing the word so as to understand it, and profit by it. Besides, to admit that there were infants in the jailer's family is giving up the point at once; for as we are told in the following verse, "that he and all his were baptized;" then, as infants are not capable of believing, it follows, that they were not baptized on account of their own faith, but on account of the faith of their parent. It would seem that he was led to acknowledge that there were infants in the jailer's family, from the scriptural meaning of the word *house*; without reflecting that this acknowledgment subverted the Baptist, and established the Pedobaptist system. But be that as it may, the inspired historian's words imply that there were persons in the jailer's house who were capable of hearing and understanding the word, and the question is, who were they? An inspection of the Greek word translated house in that verse solves the question. It is not *Oikos*, but *Gikia*, which when used metaphorically, as I think is the case in this verse, denotes a man's household or servants; and that the jailer's servants would be persons capable of hearing and understanding the word spoken, is what was to be expected from his occupation.—It is scarcely worth while to observe that little children and infants are unfit guards for a prison. You will have seen that this proposition, as stated by himself, instead of supporting his inference, completely overthrows both it, and the Baptist system, so far as that system respects the right of the infants of baptized persons to the ordinance of baptism.

The third proposition is, that it is said of the jailer in the 34th verse, that he "rejoiced, believing in God with all his house."

Before I make any remarks on this proposition, it may

not be unnecessary to observe, that the Anabaptist system, as it was then styled, prevailed to a considerable degree in England, at the time the translation of the Bible in present use was made under James 1st. It has been frequently observed; at least, strongly suspected, that the translators, or a majority of them, were inclined to that system, from the manner in which they have translated several passages connected with baptism. And indeed the manner in which they have translated the passage now under examination is a proof of it; and that the unlearned reader should draw the inference from it, that the jailer's family were adult believers, is nothing extraordinary: but that Mr. C. who is the Principal of an Academy in which the Greek language is said to be taught, and who, as a disputer and writer on baptism, it is to be presumed, has read this passage in the Greek testament, should draw that inference from it, is extraordinary indeed; and the fact is a proof, either, that he does not understand the grammatical principles of the Greek language, or that a love of system, and the bold defying ground which he has assumed in this controversy, have so blunted his moral feelings as to induce him to grasp at any thing that has the appearance of supporting that system, and of maintaining that ground.

That these strictures are just, and not incorrect, will be admitted by every person who is acquainted with the Greek language, and has examined, or will examine the passage in the original text. I have already observed, what, every school-boy who is reading the Greek testament knows, that the verb "*pisteuson*" ("believe") in the 31st verse, is in the singular number, and was consequently addressed to the jailer, and not to his family. This is also the case with the participle *pepisteukoos* in this verse. It is also in the singular number, and in the past tense, and signifies "*having believed,*" and is consequently predicated of the jailer himself, and not of his house, or yet of his household. As for the adverb *Panoiki*, it is evidently an abbreviation of the noun *Panoikia*, which signifies a whole household; and the literal meaning of the whole passage is this—"He rejoiced with all his household, having himself believed in God," or "having believed in God, he rejoiced with all his household." I fear not contradiction to this translation, from any man who understands the Greek language. It is true indeed that some expositors under-

stand by the adverb "*Panoiki*" "every part of the house or dwelling place;" and others "the whole house or family." But admitting that either of these interpretations is preferable to the one I have given; yet neither of them will countenance Mr. C's inference; for it is natural to suppose that those of his children who were capable of being influenced by the passion of fear, would rejoice, when they saw their father rejoice, although their joy proceeded only from the circumstance of their having escaped the effects of the appalling earthquake that caused "the foundations of the prison to shake." In a word, the single consideration that the children of the jailer were not called upon to believe, while their father was, and the profound silence respecting their believing, while we are expressly told of his "having believed," is an evidence, that they were not capable of believing, and as they were baptized, that they were baptized on account of the faith of their parent.

Thus all the premises whence Mr. C. has inferred that this house or family were adult believers, when brought to the touchstone of the original text, prove fallacious; and these premises evince, at the same time, either an ignorance of the elementary principles of the Greek language, or a design to impose on the unlearned by a shameful sophistry. He cannot but feel that he has placed himself betwixt the horns of a dilemma, and I know of no honourable way whereby he can extricate himself but by acknowledging his ignorance of what he ought to have known before he began to write. I feel disposed to impute the palpable blunders he has committed in his examination of the baptism of this family, rather to this cause than to a destitution of moral principle, or a disregard to moral truth.

Thirdly; Mr. C. infers that the house of Cornelius mentioned in the 10th chapter were all believers, because it is said that he was "a devout man, and one that feared God *with all his house*;" and because it is said that when Peter preached in his house, "the Holy Ghost fell upon them *all* that heard the word."

That Cornelius, who was a devout man, should, like Abraham of old, "command his children and household to keep the way of the Lord," is what was to be expected from his character, and what is usually the case with good men. But it does not follow that all those children, who in a state of minority are restrained from evil, and influ-

enced by paternal authority and example to respect the character of God, are true believers. Thousands, who have been thus trained up, have given the fullest evidence that the reverse was their character, as soon as they arrived to maturity, and were removed from under the paternal eye and authority.

That the Holy Ghost fell upon those "kinsmen, and near friends," whom Cornelius had called together on the occasion, and that they were baptized on their own personal profession of faith, was indeed the case; but it does not follow, nor is it said that this was the case with his children or *house*. Peter, when defending himself for associating with Cornelius and his friends, who were uncircumcised Gentiles, mentions a circumstance in the 14th verse of the following chapter, which, when taken in connexion with the words "*Baptism doth now save us,*" and compared with the words of Paul and Silas to the jailer, fully proves that the house of Cornelius were not baptized on their own account, but on account of the faith of their parent. Paul and Silas said to the jailer, "believe on the Lord Jesus Christ, and thou shalt be *saved and thy house;*" and Peter's account is, that an angel from Heaven advised Cornelius to send for Simon whose surname is Peter, "who will tell *thee* [*not them*] words whereby thou and all thy house (*Oikos*) shall be saved." Let it now be observed that the words addressed to both houses are precisely the same, and the promise made to the one, is made to the other. But I have shewn that the promise of *salvation* made to the house of the jailer must necessarily be limited to the means of salvation. That this must also be the meaning of the salvation promised to the house of Cornelius is evident from the consideration that no "words," however good, addressed to Cornelius, and believed by him, could confer eternal salvation on his children; any more, than that the children of the jailer could be thus saved by his believing. It follows then, that as the children of the jailer were brought under the means of salvation by baptism, in consequence of his believing and being baptized, so, the children of Cornelius were brought under the same means, by the same ordinance, by his believing, and being baptized also. It is true that they are not specifically mentioned amongst those whom Peter commanded to be baptized on that occasion; but that they were bap-

tized follows from this consideration, that if they were not baptized, the promise to them was not made good—but this is not the case with the promises of God.

Fourthly; Mr. C. infers that the house of Stephanas were believers, because it is said, 1 Cor. 15: 16, that they were “the first fruits of Achaia, and addicted themselves to the ministry of the saints.”

There is a difficulty not only in the grammatical structure of that passage, but in the directions given by the apostles relative to that *House*, that has perplexed Expositors and Commentators. The difficulty, however, as far as it respects the point in debate, vanishes in a moment, when we consult the original text. When Paul tells us, chapter 1: 16, that he baptized the household of Stephanas, as it is translated, the word used is *Oikos*; but in the passage now under consideration it is *Oikia*, which is a proof that he had reference, not to the children, but to the servants of Stephanas. Their being styled the first fruits of Achaia, is a proof that they were converted to the Christian faith at the same time with their master, and this circumstance, together with the character for kindness given of Stephanas himself, in the following verse, accounts for their addicting themselves to the ministry or service of the saints; and hence it follows that the house of Stephanas alluded to in 1 Cor. 1: 16, is to be classed with the house of Cornelius, of Lydia, and of the jailer.

The conclusion then, that forces itself upon the mind from a close inspection of the baptism of those houses is, that as the word *House* denotes the whole family, infants included, and sometimes infants exclusively; and as there is not the least intimation that any individual of those families believed, that they were baptized on account of the faith of their parents. This conclusion is strengthened by what we are told in the 18th chapter of the Acts of the Apostles, respecting the baptism of Crispus and his house. “And Crispus the chief ruler of the synagogue believed with all his house,” and were baptized. Here we are told that the family of Crispus were capable of believing, and believed, and the circumstance is accordingly distinctly related, previous to the account of their being baptized; and if any of the family of Cornelius, of Lydia, of the jailer, and of Stephanas, had been capable of believing, and believed, can we suppose that the circumstance would

not have been recorded also; for to record the triumphs of the Gospel in that day, over obstinate Jews, and idolatrous Gentiles, was the principal end which Luke had in view in writing the ACTS OF THE APOSTLES.

I shall close this argument by just farther observing, that as Mr. C. places such a mighty stress on "a positive precept, or precedent" for administering positive institutes, he may find both in the baptism of the *Houses* alluded to, provided he will look at them with a true philological eye, purged from the mists of prejudice. He will find his positive precept in the meaning which the inspired historians must have necessarily attached to the word "HOUSE," and his precedent in the baptism of the HOUSES mentioned. But I am not to be understood as admitting, that no doctrine is to be believed for which there is not a positive precept, or that is not revealed in a certain form of words; nor institute observed for which there is no precedent, or example, that persons of a certain age or sex were admitted to that institute or ordinance. The doctrine of the resurrection of the dead is as much a positive doctrine as what we are taught respecting the manner of administering baptism and the Lord's Supper, and the persons to whom they are to be administered; that is, human reason could never have discovered it. And yet our blessed Lord, in proving that doctrine against the Sadducees who denied it, did not refer to any positive precept or precedent, but proves it by a train of reasoning, or by deducing consequences from scripture premises. "But as touching the resurrection of the dead, have ye not heard that which was spoken to you saying; I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living." And admitting that there is not a positive precept, or precedent for infant baptism, yet Pedobaptists are certain that they are correct, while they can prove it by legitimate consequences drawn from scripture premises; and for the validity of such proof, they have the highest authority—the authority of him who was "THE TRUTH" itself. It is on this principle that they admit believing women to the table of the Lord, for let it be remembered that there is neither positive precept or precedent for admitting them; and it is on the same principle that they observe the first day of the week as the Sabbath; neither of which Baptists should do

on their own principles, and if they acted consistently. And indeed, a sense of consistency has induced some Baptists to deny that the first day of the week is to be observed as a Sabbath unto the Lord. Why they have not denied the Lord's Supper to women I know not, unless that they saw, that to push their ideas of consistency so far, would be such an outrage on the rights of pious women, as would endanger their church, if not erase its very foundations; and I leave it to you to judge whether Mr. C's argument in p. 71, for admitting them, though valid enough, is either as clear or as strong as the argument for infant baptism deduced from the example of the apostles in baptizing the houses of baptized parents.\*

But after all, deep-rooted prejudice may say, that we are not positively told that there were any little children or infants in those *houses*. In reply to this I would ask the most prejudiced and prepossessed, if they can possibly suppose that the inspired penman would use a word that not only embraces little children as a part of a family, but is used to denote infants exclusively, if he knew that there were no infants in those houses, or if he knew that infants were not to be baptized. On the contrary, is not his using such a word a proof that he knew that there were infants in those houses; and of the houses of Lydia and the jailer he had a personal knowledge, for, as we have shewn he was at Philippi when they were baptized.

\*It may be asked, why is it, that there is no "express precept, or precedent" for admitting women to the ordinance of the supper. The reason seems to be this: They were admitted to the ordinance of the passover (Exod. 12,) which had reference to the same object, as has the ordinance of the supper—"the Lamb of God who taketh away the sins of the world." And as every divine grant to the church, and every privilege conferred on her members, is in force until revoked, it was therefore not necessary to mention their right in express terms. This, it would seem, is also the reason, why the right of the infant children of church members to baptism, though often referred to, and agreed upon by the inspired penmen is not mentioned in express terms. They had been admitted into the church of God under both the Patriarchal and Abrahamic dispensations of grace, and acknowledged as church members by Christ himself; (Mat. 9: 14,) their right then is still valid, unless it can be shewn, that it has been revoked. This consideration may perhaps relieve the minds of those who have been led astray, by the artful, but sophistical argument,—“that there is no positive precept or precedent for infant baptism.”

But besides this, I will state a plain case, which has indeed been stated by others, and which I think will decide the question to every person who will be at the trouble of making the experiment. We are told that Cornelius, Lydia, the jailer, and Stephanas were themselves baptized, and their families also. Now let a list of all the families in any given district be taken: let that list be presented to a person entirely unacquainted with them; and let him select four families out of that list; and then let the inquiry be made, whether there is, or is not, a little child or infant in any of those families. I have no hesitation in saying, that out of a hundred selections or trials, there would be found a minor child or infant in some one of them, for one selection where no such child would be found. Every person versed in the science of calculation, will immediately see that in the case now stated, there is not only a hundred, but hundreds against one. From the whole I will now venture to say, that the baptism of the houses referred to, is not only a presumptive argument of the strongest kind for infant baptism; but when duly weighed, and considered in all its bearings, will of itself be decisive with every intelligent person whose mind is not warped by prejudice and prepossession. May I not say more—that it is irresistible?

Another argument, if not a positive precept for infant baptism, is to be found in Mat. 28: 19, 20. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.”

The argument lies in the meaning of the Greek verb “*matheteusate*” in the 19th verse, which, although translated “teach,” signifies to make disciples, as is acknowledged by Mr. C. himself in p. 151; with this difference, that instead of making the risen Saviour say, Go, and make disciples of all nations, he makes him say, Go, and make disciples *out* of all nations. His reason for thus supplying what he virtually tells us is wanting in the words of the Saviour himself, and mending his commission to his disciples, is very obvious to the intelligent reader. But the Greek preposition *ek* which is sometimes used to signify *out of*, is not in the passage, and had it been omitted by an



ELLIPSIS, then the nouns *panta ta ethne*, "all nations" would have been in the genative, whereas they are in the accusative case; and therefore, as every good linguist knows, the clause translated, "Go, teach all nations," literally signifies, Go, disciple all nations.

From these observations the argument for infant baptism is obvious and irresistible. The command and commission is, to disciple all nations, of which infants and minors are a large component part, and how this is to be done we are told in the next following words, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and when they are thus made disciples, then, they are to be *taught* all things whatsoever Christ hath commanded. This you will have perceived is agreeable to the order of nature, and the established practice of mankind resulting from that order, in communicating knowledge to the young, and illiterate; first to enrol them in a school, and then teach them in that school the requisite branches of literature. On the other hand, the system of the Baptist church, and their practice resulting from that system, reverses this order. They keep their children out of the school of Christ, (and whose scholars should children be but Christ's?) and if perchance they have learned out of that school the elementary principles of his religion, and profess faith in him as the Son of God and Saviour of sinners, then they bring them by baptism into his school or church, but which I trust I shall shew in the next letter was designed to be at the same time, the mother, the nurse, and the instructress of those whom he designed to save. It is true that the prejudices, ignorance, and perverseness of men often counteract his wise designs; and that any are saved through any other plan, than that he himself has devised and revealed, shews him to be "the Lord, the Lord God, merciful and gracious" indeed. You will also have perceived that the foregoing remarks were designed to apply only to the children of church-members, and not to adult unbaptized persons. With respect to such we are told in the 2d chapter of the Acts of the Apostles, that they must possess a knowledge of Christ as an all-sufficient, and the only Saviour, and be deeply sensible that they are guilty and depraved sinners, before they can be baptized; and when such are baptized, then, as in the cases of Lydia, of the jailer, and others, their children or *houses* are to be baptized with

them, as a part of the nations for whom baptism was appointed; "for the promise is to you Jews, (said Peter) and to your children, and to all who are *afar off* (or the Gentile nations,) even as many as the Lord our God shall call."

But Mr. C. has not only tried to invalidate the argument for the baptism of infants deduced from the commission of Christ, to disciple them by that ordinance, by altering or rather amending the commission with a word of his own; he tries also in p. 153, to run the argument down with high sounding words, and by worse than empty declamation. "To talk, (he tells us,) of an infant disciple, or to say that an infant of eight or ten days *old* can be a disciple or scholar of Christ, not only contradicts all scripture, but shocks all common sense."

Surely Mr. C. did not reflect when he wrote this sneering, and in my opinion, impious sentence, that Christ teaches his disciples or scholars, not only by his word, but by his Spirit. How soon young children may be taught from the word of God, I will not positively say; but certain I am that they are capable of receiving ideas concerning God and things divine, much sooner than is usually admitted. Well attested instances that this is the case might be produced, and which to some might appear almost incredible. That they are capable of being savingly wrought upon at any age—at the age of eight or ten days, will be admitted by all who have scriptural views of the boundless power and grace of God. To say as we do, that they are not capable of being thus wrought upon, can be "shocking to the common sense" of those only who are under the darkening and deleterious influence of an unscriptural system.—And so far is it from being the case, that this doctrine is "contradictory to all scripture," that, on the contrary, it is amply supported by scriptural facts. The prophet Samuel, while yet a mere child, "was in favour both with the Lord and also with men:" and John the Baptist is said to have been "filled with the Holy Ghost, even from his mother's womb." And to this I would add, that infants are expressly called disciples in Acts 15: 10. "Now therefore why tempt ye God, to put a yoke on the neck of the DISCIPLES, which neither our fathers nor we were able to bear."

The occasion that gave rise to their receiving this appellation is distinctly recorded in the beginning of the chap-

ter. In the 1st verse we are informed that certain men came from Jerusalem to Antioch, "and taught the brethren (or the Gentile converts) saying, except ye be circumcised after the manner of Moses, ye cannot be saved." And in the 5th verse we are told that in Jerusalem, "there rose up certain of the sect of the Pharisees which believed saying, that it was needful to circumcise them, and to command them to keep the law of Moses." A council of the apostles and elders met at Jerusalem "to consider of this matter." "And when there had been much disputing, Peter rose up, and said unto them, men and brethren, ye know how that God a good while ago made choice of us that the Gentiles by my mouth should hear the word of the Gospel, and believe.—Now therefore why tempt ye God, to put a yoke on the neck of the *disciples*, which neither our fathers, nor we, were able to bear."

Now, that by the expression "disciples" in this verse, the apostle meant infants as well as adults, will be evident to every one who will but recollect, that under the Mosaic dispensation, not only every adult male, but every male child eight days old were to be circumcised, under the penalty that "the uncircumcised man-child was to be cut off from the people of God." But we are told in the 1st and 5th verses, that the Judaizing teachers, as they are usually styled, were for imposing the law of Moses on the Gentile converts, and especially circumcision "after the manner of Moses," or to the extent that it had been enjoined under that dispensation. This Peter opposed, both because the Mosaic dispensation had expired by its own limitation, and because circumcision, then superseded by baptism, was a bloody and painful rite, especially to infants, and therefore he said with his usual warmth, "Why tempt ye God to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?"

The late and lamented J. P. Campbell has also adduced this same verse as a proof that infants are called disciples, and it seems that a Dr, Lathrop, whose writings I have not seen, has done the same thing. And how now does Mr. C. who has "*defied all christendom*" meet and confute these formidable opponents? At first, indeed, he pays a deserved compliment to his namesake's talents, and then as an answer to his arguments in favour of infant baptism, he calls him a sophist, or charges him with sophistry; but

as these are epithets which he liberally bestows on every Pedobaptist writer, we must consider them as words of course. As for the poor Doctor, he pursues him with an unceasing torrent of what he designed as witticisms, but which some may call by another name, throughout the whole of the 152d page, and part of the next. He tells us, that a "greater *sophist* on this subject, has not appeared for the twenty-five years last past"—and that his arguments for considering infants as included in the word "disciples" in this verse, is "a figment so *puerile*, so *diminutive*," "that had not a Doctor said so, he would have considered it out of all character to reply to it:" for it was only the "brethren mentioned in the 1st verse that are alluded to in the 10th, to the exclusion of their infant children."

Now, this assertion may perhaps pass with Mr. C's friends and admirers, and with superficial readers of the Bible; but the person who wishes to understand what he reads will ask, what is meant by those emphatic words in the first verse, "circumcised after the manner of Moses," but which Mr. C. has carefully avoided explaining; and what is intended in the fifth verse "by keeping the law of Moses," and which he has also as cautiously avoided. Such a person will ask, did the inspired penman mean that only the Gentile converts themselves, and not their children, should be circumcised, according to the requisition of the Judaizing teachers? No—for if that had been his design he would have simply said so, and the words, "after the manner of Moses" would have been altogether superfluous. The question will recur; what did he mean by the word "manner" in the first verse? If he understands the Greek language, and consults the Greek Testament, he will find that the original word is ΕΤΗΕΙ, which the best Lexicographers will tell him, signifies "RITE, USAGE, CUSTOM." It cannot but then occur to him, that to be "circumcised" after the manner of Moses, must mean circumcision to the extent that was *usual*, and *customary*, under the Mosaic dispensation. But according to that dispensation the male infants of circumcised parents were to be circumcised also; and if the Judaizing teachers had required that the believing Gentiles were only to be circumcised, and not their children, as Mr. C. asserts was the case, that would not have been circumcision "after the manner of

Moses," and that would have been "keeping the law of Moses" only in part, as that law enjoined that rite, or ordinance. In a word, the conclusion which I think every unprejudiced and reflecting reader of the Bible will draw from the whole passage, must be this—that as the words "circumcised after the manner of Moses" in the first verse, must mean the circumcision of infants and adults, then, infants as well as adults must be meant by "the disciples" in the tenth verse. I shall only add on this point, that admitting the interpretation I have given to these verses is wrong, and that the conclusion I have drawn from that interpretation is incorrect, still I must insist that the command of Christ in Mat. 28: 19, to disciple all nations by baptism, is an unanswerable argument, if not a positive precept, for infant baptism, and that the syllogism which Mr. C. has been so kind as to construct from that passage, for the Pedobaptists, is logically sound and good. It might indeed have been more clearly stated, but I admit it as it is—"All nations are commanded to be baptized, and infants are a part of all nations; therefore infants are to be baptized."

But Mr. C. may say, that I have overlooked his criticism on that passage, intended to prove that it was not the nations as composed of adults and infants that were commanded to be baptized, but believing adults only, and that the syllogism was consequently unsound.

And what now is this learned criticism? This—that the Greek nouns "*panta ta ethne*," "*all nations*," are in the neuter, and "*autous*," "*them*," or the persons who are to be baptized, is in the masculine gender, and as these words do not agree in gender, then we must look out for some noun that agrees with *autous*, and Mr. C. has found it, where few but himself would have looked for it, in the noun *mathetas*, which is not in the passage, but which he tells us is included in the verb "*matheteusate*."

And what if "*ethne*," and "*autous*" do not agree in gender, are not nations composed of males and females; and as according to the grammatical statute, the masculine is more worthy than the feminine or neuter genders; in what other gender than the masculine, could the relative "*autous*" be put in a sentence of such a structure? There is a passage of a similar structure in the latter clause of the 19th and 20th verse of the 9th Psalm, on which I would

be glad to see Mr. C. exercise his critical acumen according to his own rule made and provided for Mat. 28: 19. "Let the *heathen* be judged in thy sight. Put *them* in fear, O Lord, that the nations may know themselves to be but men." Now in the Septuagint translation of this passage, the word "heathen" and "nations," is the neuter noun *ethne*, and the word "them" is also "*autous*;" and until Mr. C. will prove that it is not the heathen in general, but some particular individuals amongst them, that the Psalmist prayeth unto the Lord "to put in fear;" and until he finds those individuals in the verb *krithetosan*, "let them be judged," he must excuse me if I shall consider his criticism on Mat. 28: 19, to be very meagre, and very miserable. Perhaps he may choose to connect the words, "put them in fear," with "*ethne*," "nations" in the 20th verse. It amounts to the same thing, and the same task is before him; for, according to his own rule, he must find the particular individuals who are "to know themselves to be but men"—(*anthropoi*, a noun of the common gender,) in the words *katasteson nomotheton*, in our version "put them in fear," but in the Septuagint, "stand over them as a law-giver." I shall leave the arrangement and connexion entirely to himself, and when he has performed this task, I shall furnish him with a few more passages of a similar structure.

I shall only examine another passage, 1 Cor. 7: 14, not only as a proof of infant baptism, but for the purpose of pointing out some of the absurd and distorted views which Baptist writers are compelled to give of the word of God, in defence of their system. The passage reads thus; "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy."

That we may have correct views of this passage, it will be necessary to recollect that in Deut. 7: 3, the Jews were forbidden to marry Gentile women. And when this took place, then, the Gentile woman, and the children born by her were to be put away as "unclean," or as not admissible to the Jewish church, and which we are told in the book of Ezra was actually done in his day. Should the Gentile woman however become a proselyte to the Jewish religion, as did Ruth the Moabitess, it altered the case, and she and

her children became incorporated with the Jewish nation, and entitled to all their religious privileges. The reason for this strong prohibition, and severe statute, as it may appear to some, was, that the Jews might be kept separate from all other nations, and the fact ascertained that the Messiah sprung from that nation, and also to prevent their being seduced into idolatry by their Gentile wives.

It appears from the preceding context, that there were in the church of Corinth believing wives who had unbelieving husbands, and believing husbands who had unbelieving wives. It would seem that the apostle had been asked the question, whether the Jewish law respecting such marriages should be enforced on the Christian churches. He answers the question in the 12th and 13th verses; "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath a husband that believeth not, and he be pleased to dwell with her, let her not leave him;" and then he assigns the reason for this advice, or rather command; "for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy."

It is scarcely necessary to observe that the words "unbelieving husband," and "unbelieving wife," plainly imply, and what the apostle says in the 12th and 13th verses expressly declares, that the law pronouncing the marriage of a Jew with a Gentile woman illegitimate, has been repealed, and is not now obligatory on the Christian churches. It was enacted for the special and wise purposes mentioned, and when those purposes were answered, it expired by its own limitation. It is true that in 2 Cor. 6: 16, the apostle says to professing Christians, "Be ye not unequally yoked together with unbelievers;" and assigns strong reasons why such connexions should not be formed; but he does not say that such connexions when inadvertently formed, are illegitimate, and the offspring illegitimate. On the contrary, in the passage now under consideration, and in the preceding context, he repeatedly styles the person who had formed such a connexion, *husband and wife*, and the reason why he advises believers not to marry unbelievers, was not, that such marriages are illegitimate, but on account of the inconveniences resulting from such a connexion to the believing party.

It is admitted by both Baptist and Pedobaptist writers, that the Greek words translated “sanctified,” and “holy,” in this passage do not denote moral purity; as the believing husband or wife cannot confer faith on their unbelieving companions; nor can the believing parent or parents impart regenerating grace to their children; but the idea attached to the words by those two parties is very different. Dr. Gill, the great champion of the Baptists, contends in his commentary on the place, that the Hebrew word translated “sanctified” signifies “legally espoused,” and as a proof he refers us to the different Jewish Rabbies, who used the word in that sense; to which he adds Job 1: 5, as so interpreted by the Jews; and thence he infers that the words translated “unclean,” and “holy” must mean, the one, *illegitimately*, and the other, *legitimately* born.

That the marriage relation, and the marriage covenant whereby that relation is formed, is alluded to in the word “sanctified” is admitted; but that the apostle meant by it “legally espoused,” we cannot admit for this simple reason; that in the preceding context he repeatedly styles the persons who are said to be “sanctified,” *husband and wife*, and every one knows that the words husband and wife denote those who have been lawfully married to each other, and that the epithet given in the Scriptures to those who cohabit without being lawfully married, is, adulterers, and adulteresses. With this recollection in view, every intelligent reader will now see, that this interpretation makes the apostle write and reason very foolishly, or saying that a husband, or a man lawfully married, is *sanctified*, or lawfully married to his wife, or to a woman that has been lawfully married to him. Such a person will also see that this is not the only absurdity which this interpretation fixes on the reasoning of the apostle. He will see, that it represents him as proving the legitimacy of the marriage of the parents, by the legitimacy of the children; or saying to the unbeliever you are legally espoused to the believer—why?—because your children are not illegitimate, but legitimate; “for the unbelieving husband is sanctified by the wife,” &c. “else were your children unclean, but now are they holy.”

But besides this, although the word translated “sanctified” is used almost numberless times in the Septuagint, and in the Greek Testament, it is yet never used in the



sense affixed to it by Dr. Gill in this passage. If that was the case, his sagacity, and extensive Biblical knowledge would have certainly discovered it, and he would as certainly have referred to it in support of his interpretation. The circumstance of some of the Jewish Rabbies using it in that sense is no authority for the scriptural meaning of that, or of any other word. They all lived long since the New Testament was written; and to establish a doctrine by the meaning of the word that conveys it, it must be by the meaning which the inspired penmen attach to it, and not that of any other writers. As for Job 1: 5, where it is said "that Job sent and sanctified his sons when the days of their feasting were gone about;" the words that immediately follow, tell us that that sanctification had not the least reference to his bestowing them in marriage. The words are, "And he rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, it may be that my sons have sinned, and cursed God in their hearts; thus did Job continually." As this was Job's continual, or constant practice, then, Job's sons must have been very often "*espoused*," according to the interpretation given to the word "sanctified" by the Jews and Dr. Gill; for it is not to be supposed that he would have produced their authority for the meaning of the word, if that meaning had not met with his approbation.

With respect to the words translated "holy," and "unclean," the Dr. has not produced a single instance, from either the Septuagint, or the Greek Testament, nor even from a Jewish Rabbi, where the one is used to signify *legitimately*, and the other *illegitimately* born. The reason was, that no such instance is to be found, and the interpretation he has given them, is what he was compelled to do in defence of his system, and from the meaning he has attached to the word sanctified. Into such absurdities and inconsistencies, are even great and learned men led, when they attempt to defend an unscriptural system, which they may have adopted through prejudice, or some other cause.

Mr. C. differs from Dr. Gill with respect to the meaning of the word "sanctified." Dr. Gill applies it to "the very act of marriage," but Mr. C. to the "lawfulness" of marriage itself. He agrees with the Dr. however, with respect to the meaning of the words "holy" and "unclean,"

as denoting legitimate, and illegitimate children; but the ground on which that legitimacy rests, and the source whence illegitimacy flows, is as novel and extraordinary, as any thing to be found in his book. In p. 62, he tells us as the meaning of the apostle in this passage—"that the "unbelieving party was sanctified in, to, or by the believing "party, and that the children born in this connexion were "lawful or holy—whereas should they *separate*, the children would according to the marriage covenant be unclean or *unlawful*.—Marriage is spoken of in the scriptures, as a covenant relation between the parties—Mal. "2: 14. She is thy companion, and the wife of thy covenant. There is then a holiness or legitimacy in the relation—there is also an uncleanness or *unlawfulness* in any departure from it. 'Marriage is honourable in all,' consequently *lawful*, and the bed *undefiled*. The character of the parties in this relation affects, and has ever affected their progeny. Children are either clean or unclean, defiled or undefiled, holy or unholy, lawful or unlawful, according to the conduct or character of their parents with regard to this relation."

Such, is Mr. C's interpretation of this passage. But as he has also, not produced a single instance either from the Septuagint or the Greek Testament, where the word translated "holy" when predicated of children signifies that they are *legitimate*, and that the word translated "unclean" when predicated of the same signifies, that they are *illegitimate*; and as he has not assigned any reasons why the *separation* of persons, lawfully married, bastardizes their children, nor produced any statute from either civil or ecclesiastical law to that support—then, until he does this, he must farther excuse me if I shall consider his interpretation of this passage, as another of those wild and illegitimate interpretations with which his book abounds, and another proof that there must be something radically unsound in that system, which to defend, compels a man to give such distorted views of the word of God.

Since then neither of the foregoing interpretations of this passage can be admitted for the reasons assigned; the question now is, what is its true import? To ascertain this, it will be necessary to inquire into the scriptural meaning of the Greek words "*hegiastai*," "*hagia*," "*akatharta*," translated "*sanctified*," "*holy*," "*unclean*." With res-

pect to the two first of these words, they are frequently used in the Septuagint, whence they are evidently borrowed, and are applied to different persons and objects, in this world; and when thus applied, usually, if not uniformly mean, that those persons and things have been *dedicated*, *appointed*, or *set apart*, for some special purpose, let that purpose be what it may, good or bad, civil or religious. An instance of the verb *hagiazō* being used to signify, to devote or set apart for a purpose at least bad in itself, occurs in Judges 17: 3; where Micah's mother tells him, that the money which he had stolen from her, she had "wholly dedicated to the Lord, to make a graven image, and a molten image." The words in the Septuagint are "*hagiazousa hegiasa*," which words, as they are usually translated in the New Testament would be; "sanctifying, I have sanctified it." In the book of Joshua 20: 7, it is said that the children of Israel "*appointed* Kedesh, and other cities, whither the man-slayer might flee from the avenger of blood." In the margin of our Bibles it is "*sanctified*" Kedesh, &c. for although the SEVENTY have not thought proper to use the verb *hagiazō*, yet in the Hebrew Bible it is *Kadosh*, which corresponds to it; and this is an instance, if not of *hagiazō*, yet of what amounts to the same thing, of its corresponding word in Hebrew being used to signify *to set apart* for a civil purpose. In the book of Leviticus, the tabernacle, the temple, with their furniture, are repeatedly styled "holy," because they were *set apart* for a good, or religious purpose. The same idea is attached to those words when applied to men whether they were connected with religious subjects or not. Thus in Isa. 13: 3, the Medes and Persians are styled Jehovah's "sanctified ones," because they were selected as the instruments who should overturn the proud, cruel, and idolatrous city of Babylon; and Dr. Campbell in the 4th part of his preliminary dissertations, to his translation of the four Evangelists, has shewn by a number of examples that when those words are applied to men connected with religious subjects, as the Priests and Levites, they do not denote moral purity, but only that they were selected and *set apart* for the service of the God of Israel. From this circumstance he also justly infers, that although these words are frequently used in the New Testament to denote moral purity, yet whenever they are predicated of persons who are members

of the Christian churches, they are to be understood as meaning only, that such persons were "devoted" or consecrated to the service of God. The necessity of the above inquiry, and its use in ascertaining the true meaning of the passage under consideration will appear when we come to examine and answer one of Mr. C's objections.

I trust that I have proved in my first letter that the Jewish nation were constituted a church of God by the ordinance of circumcision, and thereby *set apart* for his worship and service. It was on that account, and not for their moral purity, that they were styled "a kingdom of priests"—"a holy nation"—and "a holy seed;" while the surrounding nations were styled "unclean," because they were not within the pale of that covenant, and were moreover worshippers of idol gods. That the surrounding nations were styled "unclean" for the reasons assigned, is evident from Isa. 52: 1, where "the uncircumcised and unclean," are spoken of, and classed together as the same persons; and also from Acts 10: 28. "And he [Peter] said unto them, ye know that it is an unlawful thing for a man who is a Jew to keep company, or to come unto a man of another nation, (alluding to Cornelius an uncircumcised Roman) but God hath shewed unto me that I should not call any man common, or unclean"—"*akatharton*"—the very word used in the passage we are now examining.

From these observations and facts, you may now see what the apostle meant when he said that the children of a married couple, one of whom is a believer, "*are not unclean but holy.*"—That as the Jews were constituted a church of God by the ordinance of circumcision, in consequence of which they are styled a "*holy nation, and a holy seed;*" and as their children were admitted into the church also by the same ordinance, in consequence of which they are styled "a godly seed," and "the heritage of the Lord:" so, the children of a baptized parent are to be admitted into the church also by the ordinance of baptism, the mean of induction under the present dispensation. The phraseology used by the apostle shews that this was his meaning. The words are the same that are used in the Old Testament, when the Jews and their children are mentioned as being within the pale of the covenant of circumcision; and I fearlessly affirm that no man can account for his styling the children of such a parent, "*holy,*" and "*not*

*unclean,*” but on the principle, that as the children of the Jews were entitled to church-membership in consequence of their parents being circumcised; so, the children of a baptized parent are entitled to the same privilege in consequence of the professed faith of that parent. If this was not his meaning, then, he has used language calculated to deceive both Jews and Christians—but this is not to be admitted, nor even supposed of the inspired apostle. To this I would only add, that the interpretation which I have given to the words perfectly accords with what he says in Eph. 3: 6, and elsewhere; “that the Gentiles should be fellow heirs [with the Jews] and of the same BODY, and partakers of his [Jehovah’s] promises in Christ by the Gospel.”—The intelligent reader need not be told that in the New Testament the church is frequently styled “THE BODY OF CHRIST.”

But Mr. C. objects in p. 63, that the apostle’s design in the passage was to answer the question, whether married persons, one of whom was a believer, should live together as husband and wife, but we adduce it as a proof of infant baptism; and this is a mode of repelling an argument to which he has often recourse, when other means are wanting.

And what if that was the apostle’s main design? Does it follow, that a writer in illustrating and enforcing his main question, may not introduce other topics connected with, or flowing from it. Nothing is more common with all writers, sacred and profane, and the doctrines introduced thus incidentally in the sacred Scriptures are to be received with as much assurance of their truth and importance, as those contained in the main question. The objection is truly silly; and he might as well say, that it was not sanctification, or purity of heart that the apostle means in those words “who walk not after the flesh, but after the spirit,” because his main design in the verse was, to prove the doctrine of justification, or that true believers in Christ are rescued from that condemnation to which they were exposed previous to their believing.—“There is therefore now no condemnation to them, that are in Christ Jesus, who walk not after the flesh, but after the Spirit:” Rom. 8: 1.

Mr. C. farther objects in p. 64, that the argument for infant baptism deduced from the passage now under con-

sideration “proves too much,” for according to it, the unbelieving husband or wife ought to be baptized also, as it is said that they are “sanctified *in, to, or by* the believing wife or husband.

There is much reliance placed on this objection by Baptist writers, for the reason mentioned by Mr. C. but a recollection of the question proposed to the apostle for solution, and a recurrence to the scriptural meaning of the word translated “*sanctified*” will dissipate the objection in a moment. I have shewn that that word when predicated of human persons, signifies their being *set apart* for a particular purpose, let that purpose be what it may. It refers to the marriage relation in this passage, and the apostle’s reasoning and argument is obviously this—that the believing wife is not to depart from the unbelieving husband, “if he is pleased to dwell with her,” because he *hath been set apart* to her as her husband by the marriage covenant, which nothing but adultery, or wilful desertion, or death, can disannul. The same obligation is binding on the believing husband with respect to his unbelieving wife. He is “not to put her away,” “if she is pleased to dwell with him,” for she also *hath been set apart* to him as his wife; or as it is expressed in Mal. 2: 14; “She is his companion, and the wife of his covenant;” and let it be here recollected, and particularly noticed that the verb *hegiastai*, or *set apart* is not, as it is rendered in our version, in the present, but in the past tense. Let it also be recollected that this is not the idea attached to the word by Dr. Gill, and other Baptist writers. The Dr. confines the meaning of the apostle to “*the very act of marriage,*” or represents him as saying that the believer “is legally espoused” to the unbeliever. This the apostle saith in the terms “husband and wife,” and then directs their attention to the design, and if I may so speak, to the very *essence* of marriage, as a contract entered into for life, and which nothing but the causes just now mentioned can destroy. This is one part of his argument why persons lawfully married should not separate, and was designed to correct the principles, and counteract the practices of both Jews and Gentiles who were in the habit of dissolving the marriage covenant on very frivolous pretences. But this is not the whole of his argument. In the question proposed for solution, one of the parties was a believer, and the apos.

He takes occasion to enforce his argument by that circumstance, and from that consideration. The children of such, says he, are not "*unclean*," or unfit subjects for the kingdom of God, or the Gospel church, as is the case with the children of those parents both of whom are unbelievers, but "*holy*;" or entitled in consequence of that parent's faith, to be *set apart* for the service of God by the ordinance of baptism, that they may become "a godly seed," by being trained up by that parent "in the nurture and admonition of the Lord." This is one of the important ends to be answered by that ordinance, and for which it was appointed; and every one may now see, that that end, important as it is, would be frustrated, at least in part, by the *separation* of the parents, as it is not unusual, when such separations take place, for both of the parents to claim a part of the children, and those claimed by the unbeliever, instead of being trained up in the knowledge and service of the true God, would be trained up in infidelity with all its concomitant evils. In a word, as I understand the passage when viewed in connexion with the preceding context, the apostle argues against the separation of husband and wife, first, from the nature, design, and perpetual obligation of the marriage covenant; and secondly, where one of them is a believer, that their children are entitled in consequence of that circumstance, to be introduced into the church by baptism, that they may be trained up in the knowledge of the true God, but which important purpose might be frustrated by the parents separating the one from the other.

But besides this, it would be a sufficient answer to the objection to say, that the cases of husbands and wives, and of parents and children, are by no means parallel. The unbelieving husband or wife are adult persons, and capable of believing, but this is not the case with their infant children; and it is their not believing when they are capable of it, that unqualifies adults for admission into the church. The relation subsisting between those two parties is also very different. The believing parent, or parents, are the *root* whence their children derive that federal holiness that entitles them to church membership; for as the apostle argues on this very point in Rom. 11: 16; "If the first fruit be holy, so is the lump; if the *root* be holy, so are the *branches*; but the believing husband is no

where styled the *root* of the unbelieving wife, nor the believing wife the root of the unbelieving husband. To which may be added, that the apostle, in the passage, speaks of the holiness of such children as a doctrine with which the church of Corinth were well acquainted, and which they had reduced to practice by devoting, or *setting apart* their children to God in the ordinance of baptism—“Else were your children unclean, but now are they holy,” or members of the visible church.

Before I dismiss this passage, it may not be unnecessary to observe, that although I have not adopted the interpretation usually given by Pedobaptist writers to the word “*sanctified*,” yet there is no material difference betwixt us. The usual interpretation is, that the cohabitation of the believing husband with the unbelieving wife, and of the believing wife with the unbelieving husband is lawful, or now sanctioned by divine authority. This is indeed true, but it is the consequence of the marriage covenant whereby they were *set apart* to each other as husband and wife, and not on account of the faith of one of the parties. The objection which I have to the usual interpretation is; that it varies the meaning of the two words “*sanctified and holy*;” gives to the former of those words a meaning, which I do not know is once given to it in the Septuagint, whence it is borrowed and applied; unnecessarily substitutes the effect for the cause, and thus obscures the reasoning of the apostle. It is true that the former of those words has reference to the marriage relation, and the latter to that federal holiness which entitles the children of a believer to baptism; but the simple idea attached to both appears to be the same—that the unbelieving husband and believing wife have been *set apart* to each other for one purpose, and their children are to be *set apart* for another purpose, the context in the one case, and the phraseology used in the other plainly indicating what those purposes are.

I shall close my observations on this passage by just remarking, that admitting that the interpretation which I have given to the word “*sanctified*” is wrong, and the usual Pedobaptist interpretation is right; and admitting farther that both are wrong, and that the apostle meant something else by the expression; yet that mistake does not, cannot, affect the argument for infant baptism deducible from the words, “Else were your children unclean, but now are



they holy." And I again fearlessly affirm, that no interpretation consistent with the scope of the Old and New Testament, with the settled meaning of their language, and with the conduct of Jehovah in establishing and preserving a church in the world, as the designed birth place of the children of his grace, can be attached to the whole passage but this—that as the children of the Jews were entitled to be introduced into the church of God by the ordinance of circumcision, in consequence of their parents professing the true religion; so, the children of a parent or parents professing christianity are to be introduced into the same church by the ordinance of baptism; for that what is now called the Christian, was ingrafted into the Jewish church, I trust I have fully proved in the foregoing letter.

That you may have a full and comprehensive view of this important subject, I shall in my next inquire into the nature of that repentance and faith, which is required of adults, to entitle them to admittance into the church by baptism.

## LETTER III.

FROM the view which I have given of the church and her ordinances in my last letters, you will have perceived, that I do not consider circumcision and baptism as primarily designed for the purpose of building up believers in holiness; but as ordinances designed for the conversion of sinners of a certain character. My view of the subject is briefly this:—When a Gentile, or Jew not circumcised, was rationally persuaded that Jehovah was the true God—that the ordinances delivered by him to Moses were the only true means of grace, and mediums of acceptable worship—that it was the command of God, and his duty and privilege to attend on these means that he might obtain grace; and under this impression attended with diligence on these means for this important purpose; then, he was by circumcision to be planted in the church of God, and his children with him; and when he, or they, brought forth the fruit of a living faith, then, they were to be admitted to the ordinance of the passover, and circumcision was to him or them, as to Abraham of old, “a seal of their interest in the righteousness of faith;” for Abraham was constituted the father of a spiritual, as well as of a natural seed; Gal. 3: 29. And by parity of reasoning, when a careless or profligate sinner, a heathen, or infidel, under the present dispensation, is morally convinced that he is a lost and perishing sinner—that Jesus is the only Saviour of sinners—that in order to obtain an interest in his atoning blood, and the regenerating influences of his Spirit, it is the command of God, and his duty and privilege to attend on the means of grace appointed by Christ, and diligently attends on these means for this purpose, then, that person is to be planted by baptism in the church of God also, and his minor offspring with him; and when he or they bring forth the fruit of a justifying faith, baptism is to them also a seal of their interest in the righteousness of faith; and they have, moreover, a right to the ordinance of the supper, designed to build up believers in holiness, and to strengthen them in their journey through this world to IMMANUEL’S fair land.

I have no doubt, but that every Baptist, and some Pe-  
dobaptists, are now ready to assail me, and say; does not  
one apostle say that "without faith it is impossible to please  
God;" and another, that "faith without works," or a spec-  
ulative faith, "is dead:" and will you say that such a faith,  
though attended with a conviction of sin, entitles a person  
to admittance into the church of God? To this I reply, that  
I believe as firmly as any of you, that there is no work re-  
ally good that does not proceed from a living faith; that  
without it there can be no acceptable approach to the table  
of the Lord; and that without it, no adult person can be  
saved; but it does not follow that a speculative faith ac-  
companied with a deep sense of guilt, may not, by divine  
appointment, answer the end of a qualification for admit-  
tance into the visible church. We do not differ about the  
importance and necessity of a living faith; our difference  
is concerning the nature and design of the church. You  
consider it as designed for the reception of regenerated  
persons only; I consider it as designed not only for the re-  
ception of such, but as primarily designed for the regen-  
eration of sinners of a certain character through baptism,  
as the appointed mean. A speculative faith and sense of  
guilt, in adults, is necessary, in the nature of things, for  
this purpose. Considered abstractly, they are not evil ex-  
ercises of mind, in themselves, and answer a valuable pur-  
pose as far as they go; for you will grant that it is exceed-  
ingly wicked not to believe that there is a God, and that  
Christ is the Son of God; and not to be sensible of our mis-  
erable situation as guilty and morally polluted sinners.  
Now that this faith, and this feeling entitles adults to ad-  
mittance into the church by baptism, I hope to make ap-  
pear from an examination of the terms of admittance into  
it both under the former, and present dispensations of  
grace.

For this purpose I would now observe, that when it  
pleased God that the church should assume a more visible  
and compact form in the days of Abraham, he expressly  
commanded that not only that distinguished patriarch him-  
self, "with all his seed," but that all born in his house, or  
bought with his money of any strangers, should be intro-  
duced into the church by circumcision, declaring at the  
same time, "that the man-child, the flesh of whose fore-  
skin was not circumcised, should be cut off from the peo-

ple of God;" or should not be considered as belonging to his church. I would now ask my Pedobaptist readers, who believe with Stephen, that "Moses was in the church in the wilderness," if you can believe that all these, with all their countless offspring, to the coming of the Messiah, were true believers; but the command was given by God, who knew the heart and could not be deceived. There is no way of accounting for this matter, but by admitting that circumcision was appointed as a mean for producing "the circumcision of the heart." And, indeed, this view of the subject perfectly corresponds with what Jehovah himself says of his vineyard, or his church, in the 5th chapter of Isaiah, already alluded to. "My beloved had a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein. *And he looked that it should bring forth grapes.*" Whatever difference of opinion there may be about the meaning of the fencing, gathering out the stones, the tower, and the wine-press; one thing is incontestible, that all this care and apparatus was, that the vine planted therein should *bring forth grapes*. Our blessed Lord's parable of the vineyard, in the 13th chapter of Luke, corresponds also with this view of the church under that dispensation, and is almost a copy of the foregoing allegory. "A certain man," says he, "*had* a fig-tree planted in his vineyard, and he came, and sought fruit thereon but found none. Then said he to the dresser of the vineyard; behold these three years I came seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground. And he answering, said unto him, Lord, let it alone this year also, until I dig about it, and dung it: And if it bear fruit, well; and if not, then after that thou shalt cut it down." Let it here be recollected, that the barren fig-tree, in this parable, is not threatened because it was there; for it is expressly said, that it was planted by the orders of the owner of the vineyard—"And a certain man *had* a fig-tree planted in his vineyard:" but threatened because, planted and dug around, and ~~dunged~~, it did not bring forth fruit. How opposite is this view of the design of the church, as given by God and his Son, to that view which Mr. C. and even some Pedobaptists, give us of it: and how opposite the con-

duct of Baptists in planting the church, to that of the husbandman, when he is about to plant an orchard, or a vineyard! The husbandman looks for young trees or plants of the fruit-bearing kind, that have not yet brought forth fruit, and plants, and digs about and dungs them, that they may bring forth fruit; but should they happen to find a tree of the fruit-bearing kind, bearing fruit in the wilderness, they root it up, and then plant it in the vineyard, or the church. How opposite, also, to what is said in the Scriptures, of Zion, or the church. "And of Zion it shall be said, this and that man was born in her;" Psalm 87. Jerusalem, (another epithet of the church) which is above, and is free, is also said to be "the mother of us all:" but according to their plan, the church is not the mother, but only the nurse of her children; and not an heir of grace should be "born again" in the visible kingdom of grace, or the church, but in the visible kingdom of darkness, or of the devil; nor should "Zion ever travail, and bring forth children." To which I would add the declaration of the apostle respecting the good olive tree, or the Jewish church, in the 11th chapter of his epistle to the Romans, already adduced. The Jews, whom he styles natural branches, were broken off, he tells us, by unbelief; and the Gentiles, by faith, grafted in their stead. "Well; because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear." Now it follows by fair consequence, that the faith by which the Jews stood, was a faith that could be, and was lost; but this is not the case with the faith of God's elect: and that the Gentiles were grafted into the good olive tree, by the same kind of faith by which the Jews were once grafted in, and by which they stood, but which finally degenerated into what the apostle styles "unbelief."

And when we look at the history of that nation, it perfectly comports with what the apostle says in that chapter. They fell into idolatry at various times; but as they still worshipped Jehovah in conjunction with their idol gods, and for which they were severely and justly punished, at different times, they were not broken off. Hence, then, we find Jehovah calling them his people, and a people in covenant with him; when at the same time he charges them with the basest idolatry. Hosea 5: 12, "*My people ask counsel at their stocks, and their staff declareth unto them:*

for the spirit of whoredoms hath caused them to err, and they have gone a whoreing from under their God." They trusted in the promise of God that he would send them a Redeemer; but when that Redeemer came, "they received him not," but crucified him as an impostor; in consequence of which, with the exception of a small remnant, "who received him," they were broken off from the good olive tree, and the Gentiles grafted in their stead. Their rejecting Jesus as the promised Messiah, was the unbelief, on account of which they were broken off; and the Gentiles receiving him as such, was the faith on account of which they were grafted in, and by which they stand; and although this general faith is not of a saving kind, yet it is involved in it, and a saving faith cannot be, nor exist without it.

To this it may be objected—that the Mosaic dispensation being typical, or only "a shadow of good things to come," was therefore comparatively obscure, and the qualifications of admittance into the church more general and undefined: but the gospel dispensation being the substance of these shadows, the qualifications are therefore more distinctly defined. Hence then, "faith and repentance, if not always, yet most frequently, are required as prerequisite qualifications of admittance into the church by baptism; and it has generally been admitted that this faith, and this repentance, mean a living faith, and evangelical repentance." I shall now examine this point.

The first passage which occurs on this point, is the memorable address of Peter to the Jews, on the day of Pentecost, already adduced for another purpose. "Repent, says he, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I need scarcely observe to those who are acquainted with the Greek language, that the Greek noun, *metanoia*, and the verb *metanoëo*, which are uniformly translated in our Bibles "repentance," and "to repent," are used in the New Testament in at least three different senses; or rather, that in some places they are used in a more extended sense than in others. This is the case in all languages, on account of the poverty of words; and it is from the drift and design of the writer or speaker, the character and circumstances of the hearers, and other considerations, that

we are to ascertain in what sense the word is used. For instance, in Heb. 12: 17, the Greek noun *metanoia* which is translated repentance, signifies simply "a change of mind," and this is the first or primary meaning of the word. "Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know, that afterwards, when he would have inherited the blessing, he was rejected, for he found no place of *repentance*, though he sought it carefully with tears." I need scarcely observe, that the repentance mentioned in this passage, is not predicated of Esau, who is styled "a profane person;" but a change of mind in his father Isaac, who, by a divine impulse, had given the blessing of the birth-right to his brother Jacob, because Esau had sold it to him for a morsel of meat. Again: it is used to signify a sorrow for sin, as exposing to punishment. This, I presume, is its meaning in Mat. 12: 41, when it is said of the men of Nineveh, "that they *repented* at the preaching of the prophet Jonah." It is also used to signify a sorrow for sin, as not only exposing to deserved punishment; but as offensive to God, and defiling in itself, and which issues in a reformation of heart, and of life. In this sense it is used, 2 Cor. 7: 10. "Godly sorrow worketh repentance unto salvation, not to be repented of;" and when used in this extensive sense, there is often some accompanying word, that fixes its meaning, as in this passage, and in Acts 3: 19. "Repent and be *converted*, that your sins may be blotted out."

With these remarks in view, let us now inquire from the design of the speaker, and the character and circumstances of the persons addressed, in which of these senses, we are to understand the verb *metanoeeo*, in the passage now under consideration. The Jews, shortly before, had crucified Jesus as an impostor, because he affirmed that he was the Son of God, and their promised Messiah. Peter, by comparing his character with the character given of the Messiah by the prophets, succeeded in convincing them, that he was really the promised Messiah, whom they expected. The guilt of crucifying as an impostor, their expected Messiah, "pricked" them to the heart; and they said to Peter and to the rest of the apostles, "men and brethren, what shall we do?" Peter says, *Metanoesate*;—"change your minds" with respect to this Jesus of Naz-

areth, whom you have considered as an impostor, and crucified as such: and, as an evidence that your change of mind is real, “be baptized every one of you in the name of Jesus Christ,” or submit to that ordinance which he hath appointed as the badge of discipleship to himself. And to encourage them so to do, he adds, “this baptism is for the remission of sins,” or a mean appointed by him, that you may receive the remission of your sins, and the gift of the Holy Ghost in his sanctifying influences; for, as I have already observed, there is no ground to conclude, from what is said of those who were baptized on this occasion, that they all received the gift of the Holy Ghost in his extraordinary influences in the gift of tongues. This, I think, is the plain, obvious, and unsophisticated meaning of the passage, and of the words “for the remission of sins.” And what now is the meaning which those who contend that the repentance here mentioned means an evangelical repentance, give to the words “for the remission of sins?” This: that baptism would be to them a seal or evidence that their sins were remitted, and that they had received the gift of the Holy Ghost. I would ask such to produce any similar phraseology from the New Testament that conveys that idea; and further—do such think there is any person whose mind has not been perverted by a system, who would ever dream that the phrase “for the remission of sins,” means a seal or evidence of the “remission of sins.” When the apostle Paul wished to tell us that “Abraham received the sign of circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised,” he uses the words “sign and seal;” and if Peter, who was under the influence of the same Spirit of truth, when he addressed the Jews, designed to convey that idea, he could not possibly use words more unsuitable than those he has used on that occasion.

It may be objected, that the Jews are said to be pricked to the heart, previous to their being baptized—but this surely is only an evidence of their being deeply convinced of sin, but not a scriptural evidence of an evangelical repentance; and the expressions are no stronger than those of Cain, when he said, “my punishment is greater than I can bear;” or than those of Judas, when he said, “I have sinned in that I have betrayed the innocent blood.”

It may be further objected, that in verses 41, 42, it is



said of those persons "that they gladly received the word," and that after their baptism "they continued stedfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." If from this it is argued, that they were true believers, (and I will not contest the point,) it rather strengthens than weakens my argument, as this is said of them after they were baptized; God, according to the words of Peter blessing his own ordinance for this important purpose. And if it is replied, that it is said of them "that they gladly received the word" previous to their being baptized, this is no stronger an expression than what is said of the stony ground hearers, in the parable of the sower; nor is it strange that those who had crucified the Lord of life and of glory, as an impostor, would gladly receive the news of a mean for removing the guilt of such an atrocious act.

There is another circumstance attending this remarkable event, which, when duly considered may go far in fixing the meaning of the word "repent." Peter, we are told, began his sermon at the sixth hour, or at nine o'clock of our reckoning. How long he preached we are not told, as we have only a skeleton of his sermon. Although there were one hundred and twenty disciples present, we are not told that any of them were clothed with the ministerial character, or had a right to baptize except the twelve apostles. Now, as an evidence of an evangelical repentance could be only obtained by conversing with those persons, I would ask, had the apostles time to converse with three thousand, so as to obtain a ground of hope that they were true penitents, and baptize them the same day in any mode; for let it be recollected, that the Jewish day began and ended at the setting of the sun. But as their saying to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" and their readiness to submit to an ordinance appointed by the despised Nazarene, was an evidence of their change of mind respecting Jesus of Nazareth, and that they were convinced sinners; the way was clear for baptizing them immediately, according to my view of the subject; and there was time enough for the twelve to do so by affusion, but surely not by immersion.

If to this it is objected, that a profession of the religion of Jesus, was, in those troublous days, a strong evidence of an evangelical repentance; and that the apostles were more

competent to decide on the character of men than their successors; I reply—that there was no persecution of the Christians at that time, nor until after the martyrdom of Stephen; and the apostles in such cases were not discerners of the spirits of others. Peter himself had not that gift in the case of Simon Magus, and only came to the knowledge that he was in the gall of bitterness, and in the bond of iniquity, by his offering the apostles money for the purchase of the Spirit's extraordinary influences.

Although it belongs not immediately to the subject in hand, nor affects my present argument; I would observe, before I dismiss the point, that the observations I have made on the foregoing passage may help to fix the meaning of the repentance connected with the baptism of John. It was a baptism “unto repentance,” or designed to produce a change of mind in the Jews respecting the Messiah who was shortly to appear. They expected him as a magnificent conqueror who was to deliver them from the Roman yoke; and were accordingly scandalized at his poor and mean appearance. Besides; they supposed that their relation to Abraham was all that was necessary for salvation. Hence said John to the Pharisees and Saducees who came to his baptism, “O! generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for *repentance*,” (or evidential of a change of mind in the important point that concerns your salvation) “and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham.” But should it be contended, that the repentance preached by John, as connected with his baptism was an evangelical repentance: this, however, must be granted; that it was a baptism “unto repentance,” or designed to produce that grace in the heart—understand the word as you may, it affects not my argument.

Having thus ascertained the nature of the repentance required in order to baptism, I shall now inquire into the nature of that faith, that is required for the same purpose. The first place we read of faith as a prerequisite for baptism is in the 8th chapter. We are told in verses 12, and 13, that when the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus, they were baptized both men and women. “Then Simon himself believed also, and was baptized.”

It may be sufficient for my purpose, here just to observe, that there is nothing said of the faith on account of which these persons were baptized that fixes it down to a living faith. The reverse is strongly implied; for the expression is, that "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ," or when they professed an assent to the general doctrine, that Jesus of Nazareth was the only Saviour of sinners, "they were baptized both men and women." And indeed the character and conduct of Simon affords a strong presumption, that Philip had not required of him an evidence of a living faith; for can it be supposed, that a person possessed of this faith could suppose that the Spirit's extraordinary influence could be purchased by money?

But those who differ from me on this subject, no doubt, are now ready to say, there is a Baptism recorded in this very chapter—that of the eunuch of the queen of Ethiopia, wherein the faith required is fixed in its meaning to a living faith, for Philip's words are—"If thou believest with all thine heart, thou mayest."

Before I would make any remarks on this memorable transaction, it is necessary to observe, that the question is not, have true believers a right to baptism? for they have a right to all the ordinances of the dispensation of grace under which they live; and the ordinances which were appointed and designed for the conviction and conversion of sinners, were also designed for building them up in holiness. I have assigned my reasons why I consider the Jews who were baptised on the day of Pentecost, were sinners previous to their baptism. It is certain that this was the character of Simon Magus; and more than probable, the character of the Samaritans; for it is said of them, "that they all gave heed to his sorceries, and said—this man is the great power of God." But what now is the character which is given in this chapter to the eunuch of the queen of Ethiopia? If not a Jew, he was a proselyte to the Jewish religion, and he had travelled from Ethiopia to Jerusalem, for the purpose of worshipping the true God according to his own appointments. How was he employed in his chariot on his return?—Reading the prophecy of Isaiah, one of the greatest of the Jewish prophets. What was his conduct, when Philip, a poor man, and probably in mean apparel, joined the chariot, and said, one would think ra-

ther abruptly, "understandest thou what thou readest?" Did he frown upon, and repulse him as an impertinent inquisitor? No: he candidly acknowledged his ignorance, and manifested the teachable disposition of a child of God, by desiring Philip to come up, and sit with him in the chariot, for the purpose of instructing him in the meaning of what he read. I have indeed frequently heard from the pulpit, of the "*conversion*" of this eunuch; but for my own part, I can see the features of an humble and zealous worshipper of the true God, in the short history given of him. And if we must have the word; his "*CONVERSION*" was of the secondary kind, from the Jewish to the Christian dispensations of the grace of God. Whilst at Jerusalem, he had heard, no doubt, from the chief priests, that Jesus was a vile impostor, and was returning to his own country with that pernicious impression. God, in his good providence, sent Philip his way in a miraculous manner, to undeceive him, and to preach Jesus to him as the Messiah that was now come. It is implied in what follows, that Philip unfolded to him the nature and design of the ordinance of baptism, and the obligations on all who acknowledge Christ as Lord and Master, to be baptized into his name. "And as they went on their way, they came to a certain water, and the eunuch said, see here is water—what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And now, what is there in this interesting historical fact, that militates against the doctrine I am defending? Was there any thing more in his profession than a sincere persuasion, that Jesus, whom he had, no doubt, been led to consider as an impostor, was the Son of God; which I need not tell you, a man may believe, and thousands do sincerely believe, and yet are destitute of the faith of God's elect. The argument of those who contend, from this passage, that a profession of a living faith is required in order to baptism, is founded on the assumption, that this man was a sinner, and that "to believe with all the heart" means a justifying faith; as it is elsewhere said, "that *with the heart* man believeth unto righteousness." But admitting that he had been a sinner, I must contend, that to believe with all the heart, imports nothing more than *sincerity*; and I need not say, that we sincerely be-

lieve, on competent evidence, a hundred historical facts, as well as that Jesus is the Son of God: and it is not so much believing "with the heart," as believing unto righteousness, that defines the character of faith in that passage. Thus a minute consideration of that interesting baptism, instead of militating against, supports the position I am defending.

The observations made on the baptism of the eunuch, are equally applicable to the baptism of Lydia, recorded in the 16th chapter. Her conversion as an unregenerated person, is also often spoken of, as implied in these words, "the Lord opened her heart, that she attended to the things spoken by Paul." Although there is not perhaps as full evidence of her saintship as that of the eunuch; yet there is that said of her that affords strong presumptive evidence that she was a saint previous to her being baptized. It is said of her that she "worshipped God," and was one of those women who resorted to the river side for prayer, which was usual with the pious Jews when in heathen lands. "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion:" Psalm 139. From these considerations, then it appears, that if not a Jewess, she was a proselyte to the Jewish religion, and the expression, "that the Lord opened her heart, that she attended to the things spoken by Paul," can mean nothing more, than that, like the eunuch, she was convinced by the preaching of Paul, of the change of the dispensation of grace from Judaism to Christianity, in consequence of which "she was baptized and her house."

I shall now return to an examination of the baptism of Saul of Tarsus, recorded in the 9th, and of Cornelius and his friends, mentioned in the following chapter. With respect to Saul, there is nothing said of his faith and repentance previous to his being baptized. But from what he tells us in the 22d chapter, Ananias said to him on that occasion, the inference I think is just, that in that ordinance he received the remission of his sins. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins,"—an expression similar to that of Peter on the day of Pentecost, "Be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." It appears that Saul, from the time he was struck down on his journey from Jerusalem to Da-

mascus, was in the spirit of bondage, until after his baptism. Such was the agony of his soul, that he neither eat nor drank, for three days; and it would seem that, according to the words of Ananias, that in that ordinance he received the internal evidence of the Spirit, of the washing of regeneration, and of his interest in Christ; for we are told, that immediately after his baptism, "he received meat and was strengthened."

What I have said respecting the baptism of Saul of Tarsus, is the case with the baptism of Cornelius and his friends. There is nothing said about their faith and repentance previous to their being baptized. True, indeed, it is said that while Peter was preaching to them, and previous to their baptism, "the Holy Ghost fell on them that heard the word;" but we are expressly told that it was in his miraculous gift of tongues. "And they of the circumcision which believed were astonished; as many as came with Peter; because that on the Gentiles also, was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." And I need scarcely observe, that this gift was conferred on some who were destitute of saving grace, and remained so. But admitting that his saving influences were given at the same time with his extraordinary gifts, what is the consequence? This only—that true believers have a right to the ordinance of baptism, wherever found, as Abraham had to the ordinance of circumcision.

The baptism of the jailer, recorded in the 16th chapter, now remains only for examination. We are told, that alarmed by the earthquake that shook the foundations of the prison, "he called for a light, sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway."

Let it now be observed, that there is nothing said of this man previous to his baptism, "his trembling, and falling down before Paul and Silas," that is indicative of any thing more than a deep sense of guilt; and not stronger than that of Cain and Judas. And although Paul and Si-

has exhorted him to believe in the Lord Jesus Christ, that he might be saved, they do not say that this faith was a prerequisite qualification for baptism.\* When "they spake the word of the Lord to him, and to all that were in his house," they, no doubt, explained the nature and obligations of baptism; and that he received through that ordinance, as the appointed medium, "peace in believing," and "joy in the Holy Ghost," is apparent from what is said of him after being baptized, as it is translated—"And when he had brought them into his house, he set meat before them, and *rejoiced*, believing in God with all his house." It may perhaps not be unnecessary, to observe in this place, that although the Jews, on the day of Pentecost, Saul of Tarsus, and this man, received the remission of sins, and

\* "That the word "*saved*" in this passage, must be understood in the limited sense I have mentioned in the second letter, will I think be admitted for the reasons there assigned. It may be worth while to enquire whether the word "*believe*," should not be understood in a restricted sense also; and if any unanswerable reason can be assigned; why we must understand by it a justifying faith, and not as importing only an assent to the scriptural proposition that Jesus Christ is the Lord, and the only Saviour of sinners, which a person may do, and yet be destitute of the faith of God's elect. In this inquiry the character of the jailer as a very ignorant heathen should be kept in view, and the inquirer will ask, if the jailer's mind was furnished at that instant with such previous knowledge, as is necessary in the nature of things, for understanding such a complex idea as justifying faith; and if Paul and Silas would not deem it necessary to inculcate first, an assent to the elementary proposition that Jesus Christ is the only Saviour of sinners, before they proceeded to inform him of the necessity of receiving him as a prophet, priest and king, in order to salvation. In this manner, I presume, Missionaries to the heathen proceed. In this manner Paul himself proceeded with the people of Athens; and if he and his colleague proceeded in this way on that occasion, then it follows that by the faith recommended, they did not mean a justifying faith, but an assent to the elementary principle that Jesus is the only Saviour of sinners, and as what would entitle himself and family to be brought under the means of salvation by baptism. That they did afterwards unfold the nature, and inculcate the necessity of a justifying faith is implied in what we are told in the following verse, "And they spake unto him the word of the Lord, and to all that were in his house." The intelligent reader will however see, that supposing they meant a justifying faith, that circumstance does not affect my present argument, nor my views of the nature and design of the ordinance of baptism, as exhibited in these letters.

peace in believing, through the ordinance of baptism, yet it was not the case with Simon Magus. The duty is ours, and we must leave it to a sovereign God, when, and to whom, he will bless his own ordinance.

Having thus examined all the baptisms recorded in the New Testament, it does not appear that there is one of them wherein the profession of a living faith, and of an evangelical repentance, was required of the person baptized. And not only is this the case; but I have showed that there is clear intrinsic evidence in these places, that baptism is spoken of as a mean of grace for convinced adults. And to this I would add, that the element of water to be used in this ordinance, is a strong presumptive evidence that it was designed for that purpose. In the ordinance of the supper, bread and wine, that strengthen and refresh the wearied body, are the appointed symbols; an evidence that it was designed for strengthening and refreshing the true believer in his journey to Immanuel's land: but in baptism, the symbol is water, which was designed, and is used, for washing away the filth of the body, an evidence that it was designed, through the influences of the Spirit, to wash away the filth of the soul: and I know not what else Christ could mean when he says, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

From the whole it appears, that circumcision and baptism were designed for the same purposes—that the latter has taken the place of the former; and that the ordinance of the supper has taken the place of the Jewish passover. That baptism has taken the place of circumcision, is evident from the epistle to the Colossians 2: 10, 11. "Ye are complete in him who is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, *by* the circumcision of Christ." That the circumcision made without hands, means renovation of heart, will not be disputed; but this, the apostle says, was effected *by* the circumcision of Christ, as the mean; and what he meant by the circumcision of Christ, he tells us in the next words—"buried with him in baptism;" another proof, you will perceive, that baptism, besides being the appointed mean of initiation into the church at present, was designed for producing renovation of heart. That the Lord's supper has taken the place of the



passover, is also evident, from 1 Cor. 5: 7, 8, already adduced. "For even Christ, our passover, is sacrificed for us; therefore let us *keep the feast*; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." From this passage it appears, that the paschal lamb, in the manner of his death, not only typified Christ, the lamb slain from the foundation of the world, for the sins of many, but the manner prescribed for eating it, with unleavened bread, signified the necessity of "sincerity and truth;" with the absence of "malice and wickedness," in eating the Lord's supper, to which the apostle evidently alludes in this chapter under the metaphor of a feast—"Let us keep the feast," &c.

Mr. C. however, and other Baptist writers object; by saying; that there are some circumstances in which circumcision and baptism, and the passover and the Lord's supper do not resemble each other, and that the passover was eaten by little children, as well as by adults.

Types were designed to resemble the persons, or things typified, sometimes in one point only, and sometimes in more than one, and to object to circumcision and the passover, as types of Baptism and the Lord's supper, because there are some circumstances in which those ordinances do not agree, argues an ignorance of the nature and design of types. Indeed, according to the objection, there cannot be any type whatever; for although there are some circumstances in which two persons or things agree, yet there are circumstances in which they necessarily disagree. And that little children eat of the passover, is, perhaps, rather an assumption than a fact. The directions of Jehovah respecting this circumstance are these—"And it shall come to pass when your children shall say unto you, what mean you by this service? that ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel, in Egypt, when he smote the Egyptians and delivered our houses." Exodus 12: 26, 27. Here, then, these children were such as were capable of asking a pertinent question, and of receiving and understanding a suitable answer. But admitting that they did—what then? The passover was not only typical of Christ, our passover, or of the Christian passover, but was also commemorative of the deliverance of the children of Israel from Egyptian

bondage; little children therefore might with propriety eat of it, as it had respect to that event, while the intelligent adult saw in it a more interesting deliverance—the redemption of guilty men by the sacrifice of the Son of God.

But to all this it is objected, that Christ himself has said, “that he that believeth, and is baptized, shall be saved.” And what is the argument deduced from these words that a living faith is indispensably necessary in adults to entitle them to baptism? This—the faith here mentioned is of the saving kind, because salvation is promised to it; but it is prefixed to baptism; therefore a saving faith is necessary for baptism. Well, according to this manner of reasoning, baptism is necessary for salvation, for it is also prefixed to salvation. This will prove too much, not only for Baptists, but for Pedobaptists, who differ from me on this point. But these important words have a meaning; and what is it? This simply—that true believers have a right to baptism, if not baptized, and shall be saved; not because they have been baptized, but because they have believed.

It may be also objected, that my view of the subject opens the door of the church to all indiscriminately. The reverse is the case. It excludes the grossly ignorant, and immoral, and admits only the inquiring and praying sinner: for to say that a person who has seen his lost and perishing state as a sinner, and his need of an interest in the atoning blood of Christ, and of the renewing influences of his Spirit, will not pray for these all-important blessings, and “forsake his evil ways”, is a contradiction in terms. It is said of Saul of Tarsus, while in the spirit of bondage, “Behold he prayeth!”

It may be farther objected, that at best, it is calculated to fill the church with unregenerate persons. Those who make the objection, in making it still keep in their eye their own views of the church, as designed for the admittance of regenerated persons only, or persons professing that they have “passed from death unto life;” and Mr. C. tells us that in the debate with Mr. W. he read, in support of this position, the addresses of the apostles in their epistles to the different churches, wherein they uniformly address them as saints or regenerated persons. He also tells us, that he highly esteems the writings of the late Dr. Campbell of Aberdeen—that he considers him as one of the greatest critics of modern times—and that in the debate with Mr.

W. he read extracts from his preliminary dissertations, and critical notes in support of part of his system. Now if he will turn to that part of Dr. Campbell's dissertations already referred to, Dr. Campbell will tell him what every good linguist also knows to be the fact; that there are two words, *kadosh*, and *chasid*, in Hebrew, and *hagios*, and *hosios*, in Greek, which, although they are uniformly translated *holy*, are very different in their real meaning—that *kadosh* in Hebrew, and its corresponding word *hagios* in Greek, when applied to persons, means only persons “devoted to, or destined” for a sacred purpose; and that *chasid* in Hebrew, and its corresponding word, *hosios* in Greek, has reference to character, and means “pious, or devout.” And if he will turn to his Greek Testament, he will find, that the apostles never address the members of the churches to which they wrote, as *hosiois*, or pious, but as *hagiois en Christo*, or persons who, by being baptized, were devoted to a sacred use, or under obligations to become pious, or pure in heart. This judicious criticism, which will not be disputed, dissipates the objection, overturns Mr. C's view of the structure of the church of God, and all the arguments he has used to support that view, and you will perceive, exactly accords with that view of it, I have attempted to exhibit and defend.

As for that portion of the church which consists of communicants or those who profess godliness, the view I have given is, in my opinion, best calculated to preserve its honour and purity. As it is expected, and in some churches required, of those who are baptized on the contrary system, that they come to the ordinance of the supper; and from the strong desire that some unbaptized persons have to be accounted church members, and of some parents to have their children baptized, a snare is laid in their way, to profess having experienced what they never felt, and thus improper persons are introduced amongst communicants, and the ensnared person eats and drinks judgment to himself, at the table of the Lord. Let this important subject be strictly examined, and let the ministers of the Gospel candidly and carefully tell those whom they baptize, or parents who have their children baptized, that they are thereby brought under the strongest obligations to avoid the pollutions of the world, “and to seek the Lord until they find him;”—that although by baptism they and

their children are planted in the vineyard of the Lord, and what is styled by Christ, "digging about and dunging" is secured to them by the seal of God himself; yet they are not to rest contented until they experimentally find the thing signified by baptism, the washing of regeneration by the Spirit of the Most High. And if they or their children when they grow up, fall into the pollutions of the world, or become careless in their attendance on the means of grace, then, let the discipline of the church, in admonition or rebuke, be exercised upon them; and if they refuse to be reclaimed, let them be finally cast out of the church. I know, and regret that this is not usually the case; hence then a mistaken view of the design of the church, together with the negligence of her officers, has led Mr. C. and others to represent infant baptism as a useless and inefficient ordinance, and his own distorted views of the subject, has also led him to pour unsparing contempt on that "church of God which he purchased with his own blood."

As I have said, that a belief that Jesus is the Son of God, and the only saviour of sinners, accompanied with a sense of guilt, entitles an adult person to the ordinance of baptism; I have been asked by way of objection,—“If God does require of sinners, any other faith and repentance, than a living faith, and evangelical repentance.”

To prevent misapprehensions, I will repeat what I have said more than once, that no other faith and repentance, but a living faith and evangelical repentance, can be of avail to the saving of the soul. But that God does require a faith and repentance which are not of an evangelical character, in order to our exercising a living faith, and an evangelical repentance, and for other purposes, is apparent to myself, not only from express declarations in his holy word, but from what that word tells us is the way in which the Divine spirit creates the soul anew in Christ Jesus. For instance; the apostle James, I think, mentions with some degree of approbation, a faith which is not of the saving kind. “*Thou believest that there is one God; thou doest well; the Devils also believe and tremble:*” 2. 19. The design of the apostle in the preceding context is to shew, that a speculative faith, as it is sometimes called, cannot avail to the justification of the sinner, nor afford a ground of hope that we are in a justified state. Why?—Because, as he tells us, “it is dead,” or inoperative as re-

gards good works,—“even so faith if it hath not good works is dead, being alone.” But lest the inference should be drawn that this faith is of no avail whatever, nor required of us by God, he tells those who have exercised it, that so far they have “*done well*;” but then, they should remember that the fallen angels for whom no redemption was provided, “believe also that there is a God”—and that Jesus Christ is the son of God, (Mat. 8; 29.) and yet tremble under his righteous displeasure; and consequently that those who are the subjects of this speculative faith only, should aspire after that faith “that works by love, purifies the heart, and overcomes the world.” Since then, it is so far “*well*” in sinful men to believe that there is a God, and that Jesus is the Son of God, it is surely required of them by God, who requires nothing but what is right, and forbids nothing but is wrong. And to this I will add, what I have already observed, that although this speculative faith is not of a saving character, yet a saving faith cannot be, nor exist without it.

That there is also a repentance, or sorrow for sin as exposing to deserved punishment, required by God, and required too, in order to the sinner’s exercising that “repentance unto salvation that needeth not to be repented of,” is apparent also from express scripture declarations. In Eph. 5; 14, the apostle introduces Jehovah himself as addressing sinners thus—“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Here, the sinner who is said to be morally dead, is called upon to arise from this death, and to go to Christ, that he may obtain light. But in order to this, he is previously called upon to “*awake*,” or to realise his danger and exposure to wrath, as what is necessary in the nature of things, to dispose him to prize the salvation by Christ: for Christ himself has said, “that he came not to call the righteous,” or those who suppose they are righteous, “but sinners,” or those who are sensible they are sinners, “to repentance.”

Perhaps it may be said, that saints are said “to sleep,” when the principle of spiritual life is inactive in their souls; the passage may therefore be addressed to such. Saints while in the foregoing state, are indeed said “to sleep;” but they are never said to be *dead*—“dead in trespasses and sins.” On the contrary they are said to be “alive from

the dead"—“and alive to God through Jesus Christ our Lord:” and it is, I think, properly observed by Dr. Guise in a note on this verse, that as the death of the body is in the scriptures frequently compared to sleep, the apostle therefore compares the moral death of the sinner to sleep also, because both states are states of insensibility. And to this I would add, that the exposition which I have given to the foregoing passages, is agreeable to what Christ himself tells us is the way in which the spirit applies the redemption purchased by his blood, to those adult persons whom the father designed to save. “And when the spirit is come, he will reprove the world of sin, of righteousness, and of judgment”—*or* first of sin, and then of righteousness, and then of judgment. Since then, this is the way in which the spirit operates on the sinner’s heart for the important purpose of disposing him to believe in Christ to the saving of his soul; it follows, that it is the sinner’s duty to be thus convinced; but what is his duty is required of God; nor are we to suppose that the divine spirit produces any change in the sinner’s heart that is not required of God, and required too for important purposes.

I have been also asked by way of objection—“Does not God in his holy word call upon the sinner to submit immediately to the sceptre of his grace, in Christ; and is it not the duty of the sinner to submit immediately when Jehovah calls; and if so, where is the room for the exercise of that faith and repentance which you say is a prerequisite qualification to entitle an adult to the ordinance of baptism?”—Jehovah does indeed thus call upon sinners; and it is the sinner’s duty to submit immediately to the gracious call. But it is implied in the very nature of the divine call, or command, that the sinner should realize his danger and spiritual maladies; else, as I have shewn, he *cannot*, or rather he *will not* obey the call. All who are acquainted with the philosophy of the human mind, do know, that although its operations are more rapid than the forked lightning, yet it does, and necessarily must attend to one subject of thought, before another. Nor will any person say, that under the agency of the almighty and omniscient spirit, a sinner may not be illuminated, convinced, and converted in a moment; nor would I say that this may not be the case with some individuals. But I may safely say, that this has not been the case with the great body of those who

have been "called from darkness to God's marvellous light." The 3000 on the day of Pentecost, and the Jailor of the city of Philippi, appear to have been convinced and converted in the space of a few hours. Saul of Tarsus appears to have been three days, and three nights in the spirit of bondage, and many of the children of God, have been not only days but months in the same situation. As this then, is the usual way in which sinners are brought to Christ; and as it is the way of the spirit to convince them, first of sin, and then of righteousness, and then of judgment, before he bows their wills to the sceptre of grace; then, as I have already observed, the *belief* of all those doctrines respecting the spotless purity, and inflexible justice of God; the evil of sin, and the depravity of their own hearts which they received while passing from death unto life: and all the anguish of soul which results from a belief of those truths, were required of them by God, and required, as I think, for the purpose of qualifying them for admittance into the church by baptism, as one of the means through which the almighty spirit disposes them "to receive and rest upon Christ for salvation, as offered in the Gospel."

Perhaps, some may be ready to say, that I have been proving *truisms*. I will only observe, that the two last objections have been seriously urged against the doctrine advocated in this letter; and by men too, of no contemptible understandings—It was therefore that I noticed them.

Finally; it has been objected, that my views on this point are contrary to the confession of faith of the Presbyterian church, which together with the Catechisms say; that adults must "profess faith in Christ, and obedience to him," before they can be baptized, and by this faith the objectors understand a living, or justifying faith.

This objection has been brought on the presumption that I have adopted that *CONFESSIO*N, as the confession of my faith, which is true; and consequently partakes of the nature of the *argumentum ad hominem*, which although often a sorry argument, is yet sometimes deserving of attention. The creed of the Presbyterian church on the subject of Baptism is exhibited in the 28th chapter of their confession of faith, which I shall now examine for the purpose of ascertaining, if by the faith mentioned therein, we must understand a living faith; for let it be remembered,

that both in that chapter, and in the catechisms where faith is mentioned in connection with baptism, it is faith—simply—indefinitely—or faith without any qualifying epithet.

In the first section, Baptism is said to be to the baptized person, “a sign and seal of the covenant of grace, of regeneration, of the remission of sins, and of his giving up to God through Jesus Christ, to walk in newness of life.”

It is admitted that baptism is a seal of all this to the true believer who is baptised, but surely not to the baptized unbeliever; and that persons who were not true believers at the time, were baptized by the apostles cannot be denied—witness Simon Magus, and Ananias, and Sapphira. I am persuaded that the objectors do not, cannot understand this section in any other sense than that which I have mentioned; or as only declarative of the benefits resulting to the true believer from his being baptized into the name of Jesus; and therefore no argument can be legitimately drawn from it, that a living faith is required of adults in order to their baptism. This will be still more apparent when we examine the remaining sections.

The second section tells us, “that the water is to be applied in that ordinance,” in the name of the Father, and of the Son, and of the Holy Ghost—The third “that dipping into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water on the subject”—And the fourth, “that not only those that actually profess faith in, and obedience to Christ, but the infants of one or both believing parents are to be baptized.”

In the fifth section it is said, “that although it be a great sin to contemn or neglect this ordinance, yet *grace* and salvation are not so inseparably annexed unto it, as that no person can be *regenerated* without it, or that all that are baptized are undoubtedly *regenerated*.”

Here, baptism is expressly alluded to more than once, as a regenerating ordinance, or a mean of regeneration; and it is distinctly said, that grace and salvation are *annexed* to it, although not inseparably—this, we have also said in a preceding part of this letter. It follows then, that by the faith mentioned in the fourth section, as a prerequisite qualification for baptism, we are not to understand a saving faith, as that faith does not precede, but is a consequent of regeneration. John 1: 11—13—“He, [Christ] came to his own, and his own received him not.



But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which *were born* not of blood, nor of the will of the flesh, nor of the will of man, but of God."

And that by the "grace" mentioned in the fifth section, and which is "annexed" to baptism, we are to understand not confirming but regenerating grace, is apparent from the circumstance, that in the sixth, or following section, it is promised alike to adults and infants—"The efficacy of baptism is not tied down to the moment of time wherein it is administered; yet notwithstanding by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongs unto, according to the counsel of God's own will, in his appointed time."

Here again, baptism is spoken of as an efficacious ordinance, or an ordinance through which the Holy Ghost conveys regenerating grace to those, whether adults or infants, whom a sovereign God designed to save, and at that time that his infinite wisdom sees best. So far then are our views on this point from being contrary to the confession of faith of the Presbyterian church, they are sanctioned by it; and those objectors who may have adopted that confession, or yet what is called the Westminster confession of faith, may now see, that on this point they have departed from that "form of sound words." But this is not all: our views are agreeable to the words of Peter on the day of Pentecost, "Be baptized *for* the remission of sins, and ye *shall* receive the gift of the Holy Ghost;" but how their system can be brought to quadrature with the apostle's words, is, what I cannot see.

With respect to the profession of "obedience to Christ," which is mentioned in connection with faith, we cannot, in consistence with the doctrines taught in the two preceding sections, understand by it any thing more, than a profession of the person who is to be baptized, that he is resolved in a dependance on divine aid, "to cease to do evil, and to learn to do well;" to respect, and to attend upon the ordinances of divine institution; together with a submission to the discipline of the church of Christ. I will only add; that these duties resulting from the privilege of being brought by baptism into the visible church, are to be

considered as means connected with baptism itself; through which a sovereign God communicates regenerating grace to those adults and infants, whom, his infinite wisdom did not see best to regenerate, at the moment when they were baptized. The remaining section of this chapter only says, "that the sacrament of baptism is but once to be administered, to any person."

I shall in the next letter, consider the *mode*, or as Mr. C. expresses it, *the action* of baptism.

## LETTER IV.

HAVING in my last letters briefly reviewed Mr. C's book so far as respects the church of God, and the right of infants to baptism, before I enter upon a review of the *mode*, it may not be amiss to present you again with some of his *rules* respecting positive institutes, that you may see how far he is himself governed by them on this part of the subject. "In positive institutes we are not authorized to *reason* what we should do, but implicitly to obey—and can there be a positive institution without a positive precept or precedent authorizing it?" It may also not be amiss to set before you the 99th question of his new catechism, with its answer. "Q. How do you view all Pedobaptists with regard to this ordinance of baptism? Can you, according to the Scriptures, consider them baptized persons, or do you consider them as unbaptized? A. There is only one baptism, and all who have not been immersed in the name of the Father, Son, and Holy Spirit, after professing the faith of the Gospel, have never been baptized, and are now in an unbaptized state."

You will have perceived, that according to this answer, not only infant baptism, but the baptism of adults, if not by immersion, is a nullity, and consequently, that there is no church of God—no lawful ministry, amongst Pedobaptists; and you will reasonably expect, that for the purpose of showing us our exceeding great error, according to his own rule made and provided for this case, he will tell us the chapter and verse in which it is said, that baptism is to be administered by immersion only; and that baptism administered in any other mode is null and void: and further, you will also expect, the words of this chapter and verse to be so clear, and distinctly defined, as to admit of no other meaning, and like axioms to involve their own evidence. And is not this the case? Not at all; his rule of "positive precept and precedent," is only to be urged when little children are to be driven out of the church, where they had been planted by Jehovah himself; but abandoned, as of no manner of use, when the right of women to the Lord's supper, or immersion, is the question. He *reasons* too, and

infers, like any Pedobaptist; and instead of telling us where the “positive precept or precedent” for immersion is, he appeals to lexicographers and biblical critics, in support of his opinion. You will not understand me as condemning a recourse to the foregoing authorities, when under the direction of a sound critical knowledge; but you cannot but see how inconsistent, if not ridiculous, it is in Mr. C. who tells us, that “in positive institutions we are not authorized to *reason* what we should do, but implicitly to obey;” and more especially when he tells us, that the very existence of the church depends upon baptism being administered by immersion, as it is admitted on both sides that baptism is the mode of initiation. But let us hear him and Mr. W. on the point.

Mr. C. tells us that Mr. W. alleged in favour of administering baptism by pouring the water on the subject, that the Greek verb *baptizo*, which is translated in our Bibles *baptize*, does not necessarily signify to dip, but to sprinkle or pour—that the word is used in this sense in Luke 11: 39, “A certain Pharisee asked Jesus to dine with him, and he went and sat down to meat; and when the Pharisee saw it he marvelled that he had not first *washed* (*ebapisthe*) before dinner:”—that it was not his whole body, but his hands, that were alluded to in this passage:—that this was done by pouring water on the hands; and as a proof, he mentioned what is said of Elisha, that he poured water on the hands of Elijah. Mr. W. also alleged, that “BAPTO,” the root of “BAPTIZO,” is sometimes used in this sense, and as a proof of this, mentioned the case of Nebuchadnezzar, whose body is said, Dan. 4: 33, (*ebaphe*) to be wet with the dew of heaven; but this could not be by immersion, but by the dew being sprinkled upon him.

To this Mr. C. replied by producing, 1. The opinion of Dr. CAMPBELL of Aberdeen, who, in his notes critical and explanatory to his translation of the four evangelists, translates the verb BAPTIZO “to dip, to plunge, to immerse.” 2. The authority of SCAFULA, who also renders the word “to plunge, to immerse, to dye, because colouring is done by immersion.” 3. The authority of STOCKIUS, who says, that “generally it obtains by the natural import of the word, the idea of dipping in, or immersing. Specially and properly, it signifies to immerse, or to dip—figuratively it signifies to wash, because any thing that is washed is

usually dipped or immersed in water." And to these he adds the authority of Parkhurst, who renders it, 1. "To dip, immerse, or plunge in water. 2. To wash one's self, to *be washed*, wash, *i. e.* the hands by immersion or plunging in water. 3. To baptize, to immerse, or to wash with water in token of purification." Whence Mr. C. infers that immersion is the uniform meaning of the term, and "that there cannot be found one solitary instance in all the dictionaries of the Greek language, nor in classical use, that *bapto* or *baptizo* signifies to sprinkle or to pour." —Let this be remembered.

With respect to his first authority, Dr. Campbell, who says, "that although the words *baptein*, and *batizein* often occur in the Septuagint and Apocryphal writings, and are always rendered to dip, to wash, and to plunge, the instance adduced by Mr. W. of Nebuchadnezzar's body being *wet* with the dew of heaven, is a proof that he was mistaken. But this is not all. The late Rev. John P. Campbell, of Kentucky, in his book, in answer to Mr. Jones p. 29—36, by a minute examination, and detailed view of all the places where the words are used in the Septuagint, has proved incontrovertibly, that their primary meaning in that translation of the Old Testament, is, "to smear, to tinge, to wet with some liquid;" and that to immerse is only a secondary meaning; and that the vulgate translation of the Scriptures, with Pagninus, Buxtorf, and Tromius, critics of high reputation, render the words in the foregoing primary meaning. Mr. C. has animadverted on some places in this book; but for very prudential reasons has overlooked that part of it I have alluded to.

As to his second authorities, SCAPULA and STOCKIUS, as I have not access to them at present, I must allow Mr. C. all the force he can derive from their opinion. With respect to Parkhurst, his last authority, he at first garbles his definition of the word *baptizo*; though for what reason, I will not positively say, he afterwards acknowledges it. Mr. C's quotation from Parkhurst's Lexicon, is, "to dip, to immerse, to plunge in water:" but Parkhurst's words are, 1. To dip, immerse, or plunge in water: *but in the New Testament it occurs not strictly in this sense, unless so far as this is included in sense 1 and 3, below*; and this is in perfect accordance with the definition of SCHLEUSNER, one of the best and most esteemed lexicographers of mod-

ern times. His definition is this. *Baptizo*—1. Properly to immerse and dye, to dip into water. “*In this sense, indeed, it is never used in the New Testament, but it is so used with some frequency in Greek authors,*” “as it is not unfrequent to dip or immerse something in water in order to wash it.” As the limits assigned to this letter will not permit me to enter into a fuller investigation of the word *BAPTIZO*, in the New Testament, I would only further observe, that from the definitions of it given by Parkhurst and Schleusner, confessedly the ablest lexicographers of modern times, it fully appears, that although it was used frequently by Greek writers to denote immersion, yet it is never used in this sense in the New Testament: and I boldly affirm that there is not a good Greek linguist who has read, or will read, Mr. J. P. Campbell’s book but will be fully convinced that this is the case. Nor is it strange that the writers of the New Testament should affix a meaning to it different from the Greek writers of the day. The Greek writers, says Schleusner, used it not unfrequently, though not always, to denote washing by immersion; but the writers of the New Testament use it in a figurative sense, denoting the application of water to the body as a religious rite, and a divine ordinance appointed for the purpose of initiating into the church, and for obtaining the remission of sins, and the purifying influences of the Holy Spirit. Hence said Peter on the day of Pentecost, “Be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.” It follows then, that unless other words and circumstances connected with baptism determine the mode of applying water to the subject, the word *baptizo* cannot.

But in addition to the foregoing lexicographers and critics respecting the meaning of the verb *baptizo*, Mr. C. tells us that the Greek prepositions *en*, *eis*, *ek*, and *apo*, which are connected with it, show that its meaning is “to immerse;” as *en* and *eis*, he says, signify *in* and *into*; and *ek* and *apo*, “out of.” In Matthew 3: 6, *en* is, indeed, translated *in*; “and were baptized of him in Jordan, confessing their sins.” But in the 11th verse, and in Mark 1: 8, and in John 1: 26, it is translated “with.” “I indeed baptize you *with* (*en*) water.” But why might not *en* be translated *in*, in the 11th as well as in the 6th verse. To have done so, would have made the passage say some-

thing worse than nonsense. The whole verse reads thus: "I indeed baptize you *with (en)* water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you *with (en)* the Holy Ghost, and *with* fire." I need not tell you what a gross impropriety it would have been to have translated the latter clause of this verse thus: he shall baptize, or according to Mr. C. *immerse* you *in* the Holy Ghost, and *in* fire. But not only does this preposition signify *in* and *with*, but according to Schleusner, and Parkhurst, one of Mr. C's high authorities, it signifies also *at*, *nigh*, *by*; and Mr. J. P. Campbell has detailed several passages from the Septuagint, and nine or ten from the New Testament, wherein it must necessarily be so understood. Mr. C. however, says, p. 154, that J. P. Campbell "has found one or two passages" only, where *en* may be translated "*at*;" and his reducing twenty instances to one or two, tells us with what caution his quotations from the writings of other men are to be received.

The observations I have made respecting the preposition *en*, are also applicable to the preposition *eis*. It signifies *in*, *into*, *at*, *near*, *towards*. And although in Mark 1: 9, it is translated *in*, in connexion with baptism; and in Acts 8: 39, *into*; yet every reader may see, that in the first of these places, it may with propriety be translated *at*, and in the second, *to*; and Mr. Campbell, of Kentucky, has detailed in his book, p. 53, no less than nineteen or twenty passages from the New Testament where it must necessarily signify *at*, *near*, *to*, or *towards*.

The same observations are also applicable to the preposition *ek*. It is equally indefinite in its meaning. Mr. C. indeed, tells us, that Mr. Moor, professor of Greek in the University of Glasgow, defines it "as denoting that a person departs *out of* a place, or that any thing is taken *out of* another thing." But Parkhurst, another of his authorities, defines it thus: "*ek* 1, governing a genitive case, 1. It denotes motion *from* a place, *out of*, *from*;" and according to this definition, the words "*ek tou hudatos*," in Acts 8: 39, which are translated "they came *up out of* the water," should have been rendered, "they came *up from* the water"—but we will meet with this passage again.

As for the other preposition *apo*, which is used in connexion with baptism, Mr. C's authority, professor Moor,

defines it “the departure, or the distance of one person or thing *from* the place of another.” This is the word that is used in Mark 1: 10, where it is said of Jesus, that “coming out of (*apo*) the water, he saw the heavens opened;” and according to Mr. C’s own authority, should have been translated “coming *from* the water he saw the heavens opened.” And although it may be used in *other* senses, yet “*from*” is its primary meaning, and as Mr. Campbell, of Kentucky, justly observes, “if *apo*, when used in connexion with baptism, be rendered *from*, then *ek*, in parallel passages must mean the same thing; and *eis*, and *en*, conjoined with them in the same description, cannot express more than *at*, or *to*.” p. 53.

But with the doctrine contained in the above quotation, Mr. C. is highly displeased, and in the fulness of his soul, and the exuberance of his zeal for soundness in the faith, he charges him and Peter Edwards, who made the same observation, “with shutting the gates of heaven and of hell by their criticisms,” and virtually saying, “that when a person is in the house he is only at the door; and when in bed is only at the side of it:” after which he demolishes this monstrous doctrine, and refutes these dangerous criticisms, by the following irresistible argument. “Excellent critics—O bigotry! O prejudice! Not Egyptian darkness was half so fatal to Egyptian eyes, as thy sable sceptre to the eyes of the mind.” p. 154, 5.

Now, the whole of this powerful argument is dissipated in a moment, when the reader reflects that it was not the meaning of the prepositions *en* and *eis*, as connected with heaven and hell, but as connected with baptism, that the late Mr. Campbell alludes to in the above quotation. He does not say that “*eis* OURANON” does not signify into heaven; nor that “*eis* GEENNAN” does not signify into hell: but he says, that as Bethabara was not a river, but a place in the vicinity of Jordan; then, as “*en Bethabara*,” in John 1: 26, necessarily means at Bethabara, so, *en Jordane*, and *eis ton Jordanen*, in Mark 1: 5—9, should have been translated not *in*, but *at*, Jordan, because those passages have reference to the same thing—the place where John was baptizing: that as “*apo tou hudatos*,” in Mat. 3: 6, necessarily means “*from* the water,” according to Mr. C’s own authority, so, “*ek tou hudatos*,” in Acts 8: 39, should have been translated “*from* the water” also. be-



cause both passages have reference to the situation of the persons baptized. And it now rests upon Mr. C. to prove, if he can, that *en*, and *eis*, and *apo*, and *ek*, when relating to the same thing in those passages, must necessarily have a different meaning. This would be far more satisfactory to the public, and honourable to himself, than such tremendous apostrophising. Such things in the present day will not be accepted in the place of argument, much less for "a positive precept or precedent" for immersion, in administering the ordinance of baptism.

And now what is the result of this part of the review? This—that nothing perfectly decisive respecting the mode of administering baptism, can be legitimately inferred from the word *baptizo*; nor from the prepositions connected with it. That although that word is used by Greek writers to signify "to wash by immersion," yet they use it also to signify to wash by other means:—that although there have been, and are men distinguished for literature, who understand it in its primary meaning when used to denote the mode of initiation into the church; yet, there have been, and are, men of as great critical acumen, and attainments, who contend that it is not then used in its primary but secondary sense, or to wash by pouring water on the person thus initiated, in allusion to the manner of the spirit's operations on the human heart; and every man of reading knows, that the number of the latter, far exceeds that of the former. And certainly, if a doctrine is to be established by the meaning of the word that conveys it, it must be by the meaning which the inspired penmen attach to it, and not that of heathen writers. So far then, as we have conducted our review, there has nothing appeared to authorize Mr. C. to assert so roundly as he has done, that baptism is to be administered by immersion, and by immersion only.

But we are told in the New Testament of different persons being baptized at different times, by different baptizers; perhaps an examination of those passages may shed farther light on the subject. To this I have no objection, if you are willing to attend me.

The first upon record is the baptism of John, mentioned by all the evangelists. Matthew informs us, that in those days (the reign of Tiberius, emperor of Rome) "came John the Baptist, preaching in the wilderness of Judea"—"and

there went out to him, Jerusalem, and all Judea, and the region round about Jordan, and were baptized of him *in or at* Jordan, confessing their sins." The question now is; why did John choose the banks of the Jordan for preaching and baptizing? The Baptist answer, or rather hypothesis is, that he might have a sufficient depth of water for immersing. But another may be assigned. It was foretold of John that he should confine his ministry to the wilderness; "I am, says he, the voice of one crying in the wilderness." What now distinguishes a wilderness from other places? This—that the soil is sterile, and destitute of springs of water. Jordan ran through this wilderness, and the hypothesis that John chose the banks of Jordan for the purpose of obtaining a sufficient supply of water for the vast multitudes that resorted to his ministry, is, for any thing that hath yet appeared, just as good, and as probable as that of the Baptists. This hypothesis is considerably strengthened by what is said of him, John 3: 23, "that he was baptizing at *Ænon*, near Salim, because there was *much water there*." This translation does not exactly express the meaning of the original. The Greek words are, "*polla hudata*," which, although sometimes used to denote rivers, as rivers are a collection of springs, yet every linguist knows, that many springs of water, are their literal and primary meaning. It is not pretended that there was, or is any river at *Ænon*; and Robinson, the Baptist historian, dextrous as he is at evading every argument that favours baptism by affusion, cannot tell, after all his research, whether *Ænon* was a natural spring, an artificial reservoir, or a cavernous temple of the sun.—Schleusner, however, tells us that the word signifies a fountain, and that it was not far from Jordan; and this circumstance added to the description "*polla hudata*," or many springs of water, is a proof that John chose it for the purpose I have mentioned; for on the Baptist hypothesis, that John chose the places for baptizing, where there was a sufficient depth of water for immersion, he would have remained by the river Jordan.

But there is another circumstance that militates strongly against the Baptist hypothesis. It is this. Both Matthew and Mark tell us, "that Jerusalem, and *all Judea*, and the region round about Jordan went out to John's baptism, and were baptized of him." What the exact population of Judea was at that time, I will not precisely say. But Jo-

sephus, their own historian, tells us, that seventy years afterwards, 1,350,000 of them were cut off in their wars with the Romans, as many more led captive, besides those that escaped, which probably amounted to more than one third of the whole population. We may therefore say, that there were four or five millions of inhabitants in Judea, in the days of John the Baptist. We will also suppose that only one million of them were baptized by him, although the words of the evangelists intimate that the greatest number were. It is the opinion of the best chronologists, that John did not exercise his ministry longer than eighteen months, and at farthest not longer than two years. I would now ask any thinking person if it was possible for him to baptize one million, or near one million of persons, in that space of time, by immersion. But it was practicable by affusion, and upon the supposition that a number of them stood before him in ranks, and that he poured the water upon them from his hand, or from some suitable vessel.\*

But this is not all. John tells us that his baptism was figurative of the baptism "with the Holy Ghost and with fire;" and which the apostles experienced on the day of Pentecost, when "there appeared unto them cloven tongues, like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance:" Acts 2: 3, 4. But this as foretold by the prophet Joel, is styled "a pouring out the Spirit," and had John's baptism been administered by immersion, it could not have been a proper figure of this extraordinary "baptism with the Holy Ghost and with fire." And to this I would just add, that admitting it could be incontrovertibly proved, that John's baptism was administered by immersion, yet it would not thence follow that Christian baptism was to be administered in the same manner. John's baptism belonged not to the Christian, but to the Jewish dispensation of grace; but the certain mode of administering Christian baptism

\*Robinson, the Baptist historian, p. 32, Bendt. ed. tells us that John baptized but very few persons. What reason does he assign for this assertion in opposition to the express declaration of the evangelists to the contrary? His own ipse dixit. What could induce him to such a bold measure? He saw the force of the argument I have mentioned above, and had no other way of evading it.

is to be sought for from an examination of the baptisms recorded under that dispensation. This I shall also now attempt.

The first of these that occurs, is the baptism of the three thousand on the day of Pentecost, recorded in the second chapter of the Acts of the Apostles. The scene is laid in Jerusalem. The followers of Christ, amounting to 120 men and women, were assembled in one place agreeably to his orders. According to his promise, the Holy Ghost in the form of cloven tongues, as of fire, *fell*, or was poured out upon them, and they spake with tongues as the Spirit gave them utterance. When this was noised abroad, the multitude came together. Peter preached to them. They were deeply convinced of their guilt in crucifying the Son of God as an impostor; "and said to Peter, and to the rest of the apostles, men and brethren, what shall we do?" Peter exhorted them "to be baptized in the name of Jesus Christ for the remission of sins." They complied; and as many as received the word gladly were baptized; "and the same day there were added unto them about three thousand souls."

I have said in my third letter, that none but the twelve apostles had authority at that time to administer the ordinance of baptism; and as all this happened in the space of seven or eight hours, that there was not time for the twelve apostles to baptize three thousand persons by immersion, though practicable by affusion. To this it may be objected, that the seventy disciples of whom we read in the gospel by John, were no doubt present, and had a right to baptize as well as the twelve apostles. Be it so—but where was the water for the immersion of three thousand persons, many of whom must, even according to this hypothesis, be immersed at the same point of time. Some tell us in the brook Kidron; but this brook was very small, and dry a considerable part of the year. Others tell us, that they could have been baptized in the Molten sea of the temple. But is it at all probable that the chief priests, who had the oversight and command of the temple, would suffer them to pollute it, by administering an ordinance of the abhorred Nazarine? Besides; there is not the least intimation in the sacred history, that they removed from the place where they had at first assembled; and all could be done where they were, and without confusion, and with a

few quarts of water, if done by affusion. From these few suggestions, and other circumstances that will naturally occur to the reader, he will draw his own inference, whether these three thousand were baptized by immersion, or by affusion, or pouring water on the head of the subject.

The baptism of the Samaritans and of the Eunuch of the queen of Ethiopia, present themselves next for examination. There is nothing said of the manner of the baptism of the Samaritans; but of the Eunuch it is said, "they went down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught Philip away that he saw him no more."

Mr. C. tells us, p. 131, as a proof I suppose of baptism by immersion, that king James I. of England, "by whose authority the present version of the scriptures was made, prohibited the translators from translating into English *baptisma* and *baptizo*," where these words respected the rite; but ordered them to adopt those words as they had been adopted by the Vulgate." "And that had the translators been at *liberty*, instead of the command on the day of Pentecost, "*be baptized every one of you*," it would have read *be dipped every one of you*—and in regard to the Eunuch, instead of the words "he baptized him, it would have read, he immersed him."

What Mr. C. says is true history. The depraved heart of man is strongly opposed to the simplicity of the gospel, and the simplicity of its ordinances. Hence then, not only new rites have been added to those instituted by Christ, but additions made to those he has appointed. This was the case with the ordinance of baptism. In the days of Tertullian, if not before, an idea began to prevail from some unguarded, and perhaps hyperbolical expressions of that father, or from his mistaking the sign for the thing signified, and the means for the thing to be obtained, and which depends entirely on sovereign grace, that there was a regenerating influence in baptismal water.\* Hence then it is easy to see, that pouring a small quantity of water on the head of the person to be baptized would not be

\* O felix sacramentum aquæ nostræ, quia ablutis delictis præstinæ cæcitatæ in vitam æternam liberamur—sed nos pisciculi secundum *ichthun* nostrum Jesum Christum in aqua nascimur.

considered as efficacious as immersing the whole body in the supposed purifying element; nor are evidences wanting in the present day of the deleterious effect of that opinion. In the dark ages of Popery this opinion "grew with its growth, and strengthened with its strength," and infected almost all the churches of Christendom, and the Anglican church with the rest; nor did it lose ground until the revival of learning at the era of the reformation. King James, though somewhat pedantic, was yet a learned man, being educated by the celebrated GEORGE BUCHANNAN. He knew the imposing idea of immersion in baptism was the prevailing idea in England; and therefore gave the orders mentioned by Mr. C. rightly judging, that the light of increasing literature, and the cultivation of biblical criticism would, in due time, settle the meaning of the words *baptisma* and *baptizo*, in the New Testament. Nor was he mistaken. The vote given not forty years afterwards in the Westminster Assembly, alluded to by Mr. C. in the following page, is a proof how much ground the doctrine of immersion had lost in that space of time, by the increase of sound literature. The translators obeyed the king; but who is there acquainted with the Greek language, and who has read the New Testament in that language, but must have seen that not an opportunity offered itself of translating in favour of immersion that they did not embrace. Although they translate "*eis*" to, and "*ek*" from, in different places, yet whenever they met with them in connexion with baptism, they invariably render the one *into*, and the other *out of*. But strong as their prejudices and prepossessions were, it is astonishing that the circumstances of the baptism now under consideration, and the language of the inspired historian, did not induce them to translate "*eis*" to, and "*ek*" from. Philip and the Eunuch were together in the chariot, and according to JEROME, SANDYS, and other travellers, who have visited the place, a small stream of water (*ti haaloor*) ran beneath them. And instead of translating the passage they went down *to* the water, and came up *from* the water; they have rendered it, "they went down into the water, and came up out of the water." They evidently designed to convey the idea, and make the impression, that there was immersion in the case; and I have frequently heard these words quoted as a proof of it; and Mr. C. seems, in page 154, to

understand the words as conveying this idea. But such do not reflect, that the words thus understood, imply that Philip was immersed as well as the Eunuch; for it is said that "they went down into the water, *both Philip and the Eunuch*; and they came up out of the water." But read the passage as it ought to have been translated; "they went down *to* the water; and they came up *from* the water;" and all the absurdity of the baptizer being immersed as well as the person baptized, disappears; and the passage is rational, solemn, and instructive. I deem it unnecessary to say a word more respecting this interesting baptism, as I am persuaded that there is not a person whose mind is not prepossessed by a system, and who will weigh the circumstances attending it, but will be constrained to say that the Eunuch was baptized by affusion, and not by immersion.

The baptism of Saul of Tarsus, recorded in the 9th, and of Cornelius and his friends, mentioned in the following chapter of the Acts, were administered, the one in the city of Damascus, and the other in Cornelius' own house. It is merely said of Saul, that when Ananias laid his hands upon him, "there fell from his eyes as it had been scales, and he received his sight forthwith, and arose and was baptized." It is also said of Cornelius and his friends, that when the Holy Ghost in his miraculous gift of tongues fell upon them, Peter said, "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord." I would only here remark, that what is said of these baptisms, conveys the idea that they were baptized in the places where they were—Saul in the house of Judas, and Cornelius and his friends in Cornelius' house; and that immediately too, on Saul's receiving his sight, and after the Holy Ghost had been poured out on Cornelius and his friends. Every circumstance conveys the impression that they were baptized by affusion; nor is there a single circumstance that favours immersion.

As for the baptism of Lydia, and of her *house*, recorded in the 16th chapter, it is not said where it was administered. There is, indeed, mention made of her resorting to one of the Jews *proseuche*, or places of prayer, by a river side; but there is not the least intimation that she and her

*house* were baptized *at* or *in* that river. But I think it is certain that the jailer and his *house*, mentioned in the same chapter, were baptized in the prison, and the strong presumption is, by affusion and not by immersion. For although it appears that there was a river near the city of Philippi, it is not to be supposed that he would leave his charge, and at midnight go with his *house*, and Paul and Silas, to that river, for the purpose of being baptized. Besides, it is said, that after the alarm by the earthquake; and after they had spoken the word of the Lord to him, and to all that were in his house, and after he had washed their stripes, "he was baptized, and all his straightway," or immediately. The refusal of Paul and Silas on the next day to leave the prison, until the magistrates themselves "would come and fetch them out," is a strong presumption that they would not, and did not, leave it in the night. Here again every circumstance attending this extraordinary baptism, affords the strongest presumption that it was administered by affusion; nor is there a single circumstance in favour of its being administered by immersion.

Having thus examined all the instances of Christian baptism that are mentioned with any degree of detail in the New Testament, you will have perceived that there is not a circumstance attending any one of them that favours immersion; and you will also have perceived with what caution Mr. C's assertions and conclusions on this point are to be received. In p. 141, when summing up his arguments in favour of immersion, he mentions this case: "the places where this rite was administered—in rivers, and where there was much water." There is no river, nor even much water mentioned in any of them, the baptism by John excepted. The three thousand on the day of Pentecost were baptized in the city of Jerusalem, where there was no river, nor even much water; Saul in the city of Damascus, and in the house of Judas; Cornelius and his friends in Cornelius' house: and you and the reader will draw the conclusion whether the jailer and his *house* were baptized in the prison, or elsewhere.

I have designedly postponed a consideration of the Baptism of Christ himself, to this place; because it had not the most distant relation, nor resemblance to John's baptism as administered to the Jews; nor yet to the baptism after-



wards appointed by himself; and to reason from it, with respect to either the nature, or mode of Christian baptism, is something worse than preposterous. John's baptism was a baptism "unto repentance," or a mean designed for producing repentance; and Christian baptism was appointed as a mean for obtaining "the remission of sins, and the gift of the Holy Ghost;" and I need not tell you, that to say, that Christ was baptized that he might obtain repentance and the remission of sins, would be blasphemy of a very atrocious character. What was it then?—It was the appointed mean whereby he was publickly consecrated to his priestly office. The Jewish High Priest was a distinguished type of him in that respect: and whoever will compare the baptism of Christ, with the directions given by Jehovah to Moses in the 40th chapter of Exodus, for the consecration of Aaron and his sons to that office, will see, that the type was exactly fulfilled when Jesus was baptized, or washed with water by John.—"Thou shalt bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water; and thou shalt put upon Aaron the holy garments, and anoint and sanctify him, that he may minister unto me in the Priest's office." Now, we are told that when Jesus was baptized, "Jerusalem, Judea, and the region round about Jordan" had resorted to John's baptism—Here then, was the congregation of Israel. In the 45th Psalm, and 61st chapter of Isaiah, the influences of the spirit which were given without measure to Christ, are compared to "OIL;" and we are farther told that when Christ was baptized, the Spirit of God, prefigured by the holy anointing oil in the consecration of Aaron, descended like a dove, and lighted upon him. Then, and not till then, did he enter upon his mediatorial work, which is an additional proof of the propriety of the explication I have given to that memorable transaction. And here I cannot but observe, that those ministers who call upon their hearers to go down into the water in imitation of Christ; and those persons who say they have followed their Lord and master in his baptism, know not what they are saying. I would only farther remark on this point, that as the Jewish high priests were washed with water before *the door* of the tabernacle of the congregation, we may safely infer, that it was not by immersion, as we do not read of any suitable bath provided

for the purpose; and that the type might be fulfilled in all its parts, another fair inference follows, that Jesus was not baptized by immersion; and to this I would add, that here is another instance of the verb *baptizo* being used in another sense than “to immerse.”

I shall only notice another argument of Mr. W’s on this point, with Mr. C’s reply. As a proof that pouring or sprinkling, are scriptural modes of applying water in baptism, Mr. W. says Mr. C. p. 124, argued, that baptism had not only a reference to the Spirit’s influences; which are frequently said to be “poured out;” but to the blood of Christ, which is called “the blood of sprinkling.” Mr. C. admits that water in baptism is an emblem of the Spirit’s influences; but denies that it is an emblem of the blood of Christ. I admit that it is not so, directly, but indirectly, it is; as it was in consequence of Christ’s obedience unto death, that the Spirit’s influences are given for the purposes of regeneration and future holiness. And that it is so, is evident from the words of Peter on the day of Pentecost—“Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Here, the obtaining the remission of sins, the consequence of receiving the blood of Christ by faith, and the renewing influences of the Spirit are conjoined by the apostle, and urged as an argument to induce the Jews to submit to the ordinance of baptism. But although Mr. C. admits that water in baptism is an emblem of the Spirit’s influences; yet he tells us, that “when baptism is spoken of in relation to the influence of the Holy Spirit, it denotes the *overwhelming* influences of that Almighty agent, in consequence of which all the faculties of the mind are imbuéd by it.” The “*overwhelming*” influences of the Spirit, is not a scripture expression, and you may be ready to ask what he means by it. I will not positively say that he means the same thing as *immersing*; but as he pleads for baptism by immersion, and as immersion is a being literally overwhelmed in water, and is so termed by Baptist writers; then, I may suppose that he means the same thing as being “*immersed*” in the Spirit’s influences. But why not use the word “IMMERSED.” That would have startled, and had an unfavorable effect on the reader of the Bible, who has met with the words, “the blood of sprinkling”—

“the sprinkling of the blood of Jesus Christ”—“the sprinkling of clean water upon the church that she might be clean”—“the pouring out a Spirit of grace and supplication”—“the pouring out of the Spirit on all flesh”—“the pouring out the Spirit on the seed and offspring of the people of God”—and “the pouring out the gift of the Holy Ghost;” but never once of any being *immersed* in the blood of Christ, or being *immersed* in the Spirit’s influences.

You will now judge, to which of the two systems, the argument of baptismal water being an emblem of the Spirit’s renovating influences, belongs. You will also judge whether Mr. C. has produced such “positive precept, or precedent,” as authorized him to say, “that all who have not been immersed in the name of the Father, Son, and Holy Spirit, after professing the faith of the gospel, have never been baptized, and are yet in an unbaptized state;” thereby, unchurching all the churches in the world, the Baptist church excepted; and the Baptist church too, unless he can prove unequivocally, that the apostles baptized by immersion, and by immersion only; and also trace a succession of Baptist churches from their time to the present day. “*Hic labor, hoc opus est;*” Mr. C. is in honour bound to do so in defence of his new catechism; and the public expectation will be, that if this is ever done, it will be by the theological hero who, on the subject of baptism, has “**DEFIED ALL CHRISTENDOM.**” But ere he attempts this, let me beg leave to observe to him, that the proof of the apostles baptizing by immersion only, must be (according to his own rule,) “by positive precept or precedent:” and with respect to the latter, there must not be a broken link in the chain. For as not only infant baptism, but the baptism of adults, if not by immersion, is according to his catechism a nullity; then, as persons baptized in either of these ways, “are still in an unbaptized state,” they have no right to preach the gospel, much less to administer the ordinances of the Christian dispensation to others. I am persuaded that there is not a moderate and intelligent Baptist, who will say with him, that a mistake in the mode of administering baptism, infers this sweeping and inadmissible consequence. As well might it be said, that the death of Christ is not commemorated by the humble communicant in the ordinance of the Supper, because, instead of a full meal or supper, he eats only a small piece of bread,

and drinks but a spoonful of wine; as that baptism is null and void, because water is applied to only a part, and not to the whole of the body. Nor can the above consequence be inferred from a mistake respecting some of the subjects. For, admitting that Pedobaptists are mistaken with respect to the right of the infant children of church members to baptism, the utmost that could be lawfully inferred is, that in those cases they misapply the ordinance. I repeat my persuasion, that there is not a moderate and intelligent Baptist who will admit of the foregoing consequences, and who will not consider their cause weakened and not strengthened by those novel and crude doctrines, whence he has attempted to draw these illegitimate conclusions.

I shall close this review, with briefly noticing a number of heavy charges, which Mr. C. brings against the Pedobaptist system, as a system, in the 5d No. of the Appendix to his book.

1. "It is will-worship, or founded on the will of man, and not on the will of God."

2. "It has carnalized and secularized the church."

3. "It imposes a religion upon the subjects of it, before they are aware of it."

4. "It has *uniformly* inspired a persecuting spirit."

5. "That it inspires the subject as soon as he recognises the action, and understands it as his parents explain it, with an idea that he is better than a heathen, or now in a state differing from an unbaptized person."

The first and fifth of these charges have been incidentally noticed, and I trust fully obviated, in the preceding letters. The second can never happen, but where the church and state are amalgamated; and we are not to argue against a thing, from the abuse of it. The third is silly, as it is well known, that the prejudice of education is as strong in the children of Baptists, as of Pedobaptists. The fourth, "that it has *uniformly* inspired a persecuting spirit," is indeed a serious charge, and if well founded, would be a strong argument that it is "founded on the will of man, and not on the will of God." But what is the proof which Mr. C. adduces in support of this heavy charge? A detailed account from Benedict's History of the Baptists, of seven persons being ill-treated in Virginia, and three or four in Massachusetts, on account of their opposing and probably vilifying infant baptism. I think I am as much opposed

as Mr. C. can possibly be, to persecution of any kind, and to any degree, on account of religious tenets; but who can refrain from smiling when he reads this mighty proof of Mr. C's unqualified assertion, "that infant sprinkling, (as he is pleased to term it) has *uniformly* inspired a persecuting spirit?"

As principles, however acquired, are the sources of action, it may be worth while to inquire if there is any thing in the Pedobaptist system, that has a tendency to beget and cherish the hateful spirit of persecution.—According to the Pedobaptist system the minor children of church members are *planted* by baptism in the vineyard or visible church of God; and their parents are thereby brought under obligations, and voluntarily promise in the more immediate presence of God, and of the assembled church, "to bring them up in the nurture and admonition of the Lord." Now one would think that children thus educated, bid as fair to imbibe the mild and benevolent principles of the gospel, as the children of Baptists whose parents are not under the influence of the foregoing obligations. Again: according to the Pedobaptist system, baptized minors are taught, or ought to be taught, that in consequence of their being planted in the vineyard of the Lord, they are under special obligations "to avoid the pollutions of the world," and to seek by prayer, and a diligent attendance on the means of grace the thing signified by baptism, the washing of regeneration, "by the Holy Spirit." Now I should also think, that children thus instructed, and whose minds are imbued with this principle, bid as fair, if not fairer, to be respecters of things divine, and to be as humane, benevolent, and orderly members of society, as the children of those who are taught, that they are under no such obligations from the aforesaid privileges; but taught, that they are in the visible kingdom of darkness, and if God converts them it is well, if not, they are not blamable; for Mr. C. tells them in p. 297, that "for his own part, he conceives it to be as reasonable to blame a man for being black, or for not being seven feet high, as to blame him for not being a Christian." And I will venture to affirm, that children thus educated, and thus early impressed, will bear a comparison in the aggregate with the children of Baptist families, for a respect for things divine, and for all those charities that are the supports of society, and the sweeteners

of social life. I will venture to affirm more, that three-fourths, if not nine-tenths of those who are at present engaged in suppressing the current of abounding immorality, and in spreading the benign principles of the gospel of peace, and of love, are those who have been baptized in infancy. Facts are stubborn arguments, and all theories and speculations, however specious, must give way to, and bow before them. I freely admit, that many baptized in infancy were persecutors, and addicted to all kinds of wickedness; but the question is, was this the consequence of their being baptized in infancy, or of the Pedobaptist system as a system; or the abuse of it in those churches that are unhappily amalgamated with the state; or in those churches that have departed from the truth; or in those where the doctrine of baptism is not correctly understood?

After Mr. C. had thus roundly and unqualifiedly asserted "that infant sprinkling has *uniformly* inspired a persecuting spirit;" he also informs us, "that every body knows, that Quakers and Baptists have never persecuted." Quakers have nothing to do with the present question, but it may be also worth while to inquire into the fact as it respects Baptists; and also to examine whether, there is any thing in the Baptist system, that has a natural tendency to produce this hateful and wicked spirit.

Baptist historians are very fond of telling us, that they are descended from the PAETROBRUSSIANS, and other ancient sects, who are usually considered amongst the witnesses for the truth in the dark ages of Popery. Be that as it may, it is unquestionably certain that the present Baptist churches, both in Europe and America, are sprung from the Anabaptists, who started up in Germany at the commencement of the Reformation. Their peculiar principles are distinctly recorded, and transmitted to us by MOSHEIM, and other ecclesiastical historians. "They held," says MOSHEIM, "that the church of Christ ought to be *exempt* from all sin: that all things ought to be common amongst the faithful: that all usury, tithes, and tribute, ought to be entirely abolished: *that the baptism of infants was an invention of the devil*: that every Christian was invested with power to preach the gospel: and consequently, that the church stood in no need of ministers or pastors: *that in the kingdom of Christ civil magistrates were useless*: and that God still continued to reveal his will to chosen

persons by dreams and visions." Eccl. Hist. London ed. vol. iv. p. 440.

And what was the practical operation and effect of these principles, and especially of the leading principle of a spotless church, whence all the others naturally and necessarily sprung? Was it a high respect for things divine, and humanity, and benevolence, and orderly obedience to the laws? No: but the most unparalleled blasphemy, anarchy, and licentiousness, with an attempt under MUNZER, STUBNER, and STORCK, and other leaders, to overturn all government in church and state; and after disturbing the peace of Germany, and of the surrounding countries for a considerable time, and wounding the Reformation in its very vitals, they were at last with considerable difficulty discomfited, and dispersed by the German princes.

And who is there, who has carefully read Mr. C's book, but must have noticed the leading and distinguishing principles of those turbulent fanatics? They pled for a spotless church, and so does Mr. C.—a plausible and imposing idea indeed, but which I trust I have shown is contrary to the design of Jehovah in erecting a church amongst guilty men. They hated and despised the Pedobaptist clergy of the day; and who has read Mr. C's Catechism\* and other parts of his book, but has been struck by the rancour manifested therein against the Pedobaptist clergy of the present time, and the attempts he has made to bring them into contempt and disrepute? They called "infant baptism an invention of the devil;" and although Mr. C. has not used the same language, yet he has given the fullest evidence that he hates it as cordially as ever the German Anabaptists did, by the unceasing ridicule he has attempted to pour upon it in almost every page. And if it is a fact, (as I believe it is,) that he is the writer of several essays published in the *Washington Reporter*, with the signature of CANDIDUS, against moral societies, and the laws of Pennsylvania against vice and immorality, who is there who has read these essays, but must have seen that he has imbibed all the leading theological, and political principles of MUNZER, STUBNER, and STORCK; and that should those principles be generally imbibed; then, as similar causes produce similar effects; the orderly, happy, and respectable

\*Vide Quest. 11. 16. 18. 19. 58. 60.

state of Pennsylvania would soon experience all the calamities that Germany and the low countries once experienced from the Anabaptists under the specious pretence of erecting a spotless church.

As these letters may be read by some who are not acquainted with Mr. C. or who know not his general moral character, I feel it to be a duty which I owe to him to say, that I do not think he has any such designs, and that should such an event take place, his moral habits would not suffer him to take any part in scenes of anarchy, licentiousness and blood. It is a plausible and unscriptural theory that has led him to speak and write as he has done, and what is no uncommon thing with even good men, his head is at variance with his heart. But although I believe that Mr. C. would take no part in the practical operation of his own principles, yet as human nature is the same in all ages, and in all countries, I have no doubt but that there are daring and unprincipled men amongst us, who, if a favourable opportunity offered, would re-act the scenes of Germany in the 16th century, under the plausible pretext of erecting a spotless church here below. I have not however any apprehension of present danger from the principles inculcated in the essays alluded to, as they have been encountered by a writer with the signature of "TIMOTHY, whose strictures have completely neutralized their deleterious tendency to all, the grossly ignorant and the lawless excepted, the number of which, when compared with the mass of our citizens, is, I trust but small.

It was with reluctance that I have introduced the German Anabaptists at all into this review. It was not with the design of hurting the feelings, or casting a reflection on the present Baptist Church. For although I think them mistaken on the subject of baptism, with respect to the infants of church members, and the mode of administering that ordinance, yet I feel happy in saying, that they have evinced for upwards of a century past, that they have renounced the anarchical principles of their predecessors, and that they are as firm supporters of lawful civil government as any other religious denomination. It was to point out to Mr. C. the dangerous tendency of those principles he has imbibed and avowed; to induce him to review his *present* creed; and to induce those who have read his book to reflect before they adopt those principles. His book has



been published at a most inauspicious period. For some years past, Christians of different denominations were gradually approaching each other, and a hope was entertained, that all who held the doctrines of grace, would at no very distant day be consolidated into one impenetrable phalanx, and be to the enemies of God, and of his Christ, "as terrible as an army with banners." The writings of Dr. Mason of this country, and of Dr. Hall of the Baptist Church in England, on Christian communion, were producing a happy effect: but Mr. C's inflammatory publication is directly calculated to widen the breach, as far as it may have effect, and to set those who hold the same fundamental articles of religion, in bitter hostile array against each other. I hope, however, that the time will come when he will reflect on this part of his conduct with regret: that he will retrace his steps and repair the evil which I am persuaded he has done to the church of God, and the interests of a benevolent religion.

I have now finished my review of Mr. C's book. Mr. C. may perhaps say that it is a brief review indeed; for there are many things in his book which I have not even glanced at. That is indeed true; but I expect that it will be admitted, that I have noticed all his prominent points, and principal arguments against Pedobaptism; and if I have overturned these, then, the minor points and arguments must necessarily fall with them; for when the foundation is removed, the superstructure must fall to the ground. It is highly probable that he will reply to these letters, and I would just conclude by observing, that should I reply to him, it will be upon the following conditions:—1. That my arguments are to be met and combated by the word of God, or sound logical reasoning; and not by such apostrophes as I have already noticed, and the following addressed to Pedobaptists in his book. "O human tradition, how hast thou biassed the judgment, and blinded the eyes of them that should know; under thy influence we strain at a gnat and swallow a camel!"—"What a compound of inconsistencies is necessary to constitute a Pedobaptist!!!" 2. That we are to hear no more about sponsors in baptism, nor of parents promising that their children shall be religious: such things are as absurd and ridiculous in the eyes of Presbyterian Pedobaptists, as they are in his. 3. Nor any more bills of

fare for dinner on occasion of the baptism of the children of right honourable or dishonourable men. An intelligent public should never be insulted with such miserable stuff instead of argument. Perhaps, Mr. C. thinks himself entitled to a little indulgence in such things, as he tells us in the conclusion of his book, that he has a dash of satire in his constitution, and which he finds it difficult to suppress; or to use his own language, he has a "*genius* naturally inclined to irony, which he has often to deny." Well, although ridicule is not a test of truth, yet as it is of use, for exposing and correcting buffoonery, pedantry, extravagant opinions, and extravagant and immodest pretensions to superior talents and attainments, he has my full and free consent to indulge it liberally against any thing of that kind in these letters, or any thing else, that deserves the satiric lash. But it must be irony; for genuine satire is one thing, and punning on letters in the alphabet, quibbling on single words, horrific apostrophising, and empty declamation, are another. To such things or such like things, I will assuredly never again reply. Once is enough; perhaps too much.

## LETTER V.

I HAVE said in the close of the last letter, that should Mr. C. reply, I would reply to him on the following conditions only;—that we should have no more of that empty and tremendous apostrophising to Pedobaptists in general, and to the Pedobaptist clergy in particular, with which his book abounds; with other extraneous matter then mentioned and which had not the most distant relation to the subject of controversy. After much threatening, and a lapse and labour of twelve months, Mr. C. has at length published “*Strictures*” on three of the foregoing letters, and called to his aid another writer with the signature of PHILALETES. As Mr. C. with a single exception, has substantially complied with the proposed conditions, I therefore feel myself at liberty, and am induced by other considerations, to reply to those strictures; PHILALETES shall also be noticed in the proper place. It is true, that Mr. C. has given full scope to what he calls his “*genius for irony*,” or ridicule, but as I trust I shall shew by sound argument that it is pointless and harmless, I shall overlook it at present, and not reply in the same style. For although ridicule is of use when genuine, and applied to proper subjects; and although I think I could manage that weapon full as well as he can; and I would not wish for a better mark than Mr. C. as a writer, either in his style, or manner of reasoning; yet the sacredness and importance of the subject and of the cause which I plead, forbid it on the present occasion. But when I say so, I am not to be understood as saying, that if in the course of the examination of his *strictures*, any thing absurd or silly, or injurious to the character of Jehovah, and of his holy word, or to the interests of his church, should present itself, that I shall not pourtray it in what I consider its true colours, and in such language as the occasion may demand.

Mr. C. commences his attack by saying that I have apostrophised as much in my letters as he has done in his book, and that I have misrepresented him in no less than eight different instances. Those who have read my letters know, that there is not in any or all of them, a single

apostrophe to either Baptists, or Baptist ministers. I have indeed made a few occasional reflections, or rather drawn a few consequences from some of his arguments against infant baptism, but if those consequences do not naturally and necessarily flow from those arguments, or if they are clothed in indecorous or unsuitable language, then they have operated, and will operate against myself, and not against Mr. C; but of this the public have judged, and will judge. Having made these prefatory observations, I shall now examine the alleged misrepresentations.

“*Misrepresentation 1st.*” p. 6. “Mr. R. says, Mr. C. for very *prudential* reasons as respects his system, has *entirely* overlooked in that catalogue of covenants which he has given us in his book, another and distinct covenant recorded in Gen. 15;” but this Mr. C. denies, and refers us to pages 157, and 169, where he tells us, he has mentioned and considered that covenant to be the same as the covenant of circumcision.

I have again examined those pages, and there is not the least mention, nor yet reference in either of them to the covenant recorded in the 15th chapter of Genesis. That that covenant and the covenant recorded in the 17th chapter were distinct covenants, is evident from this—that they were made at different periods, for different purposes, and were ratified by different seals. According to the chronology of Dr. Scott, the covenant recorded in the 15th was made 15 years before that recorded in the 17th chapter. The first of these covenants had for its object the securing of the land of Canaan to the seed of Abraham; nor is there any thing else mentioned. In the second this is indeed recognised for the strengthening of Abraham’s faith; but its principal provision, as I have shewn from the 4th chapter to the Romans, and the 3d chapter to the Galatians, compared with Gen. 12: 3, and 17th chapter, 4, 7, secured the sending a Redeemer of his seed into the world, together with the establishing of a church in his family as the medium of redemption until that Redeemer would come; when the Gentiles should be taken into that church equally with the Jews. The first was sealed in this manner; “and it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram saying, unto thy

seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;" but the second was sealed by the rite of circumcision. Now Mr. C. saw all this in my first letter, and if my reasonings, references, and deductions from the passages just now mentioned were wrong, why did he not point them out, and not say, as he has done, that I have misrepresented him. From these observations, his "*prudential* reasons" for overlooking the covenant recorded in the 15th chapter are very evident, and very obvious. For as the land of Canaan was secured to the seed of Abraham by that covenant, then, it was not secured by the covenant of circumcision, as he so often and boldly affirms, unless he can prove that God made two covenants at different times, and confirmed by different seals, for the same purpose. That the land of Canaan would be mentioned or recognised in the covenant of circumcision is what was to be expected for the reason assigned; but I have proved by the apostle Paul that that covenant had respect to Christ and his church, consequently there was a church of God in the Jewish nation, and how strongly this operates against the Baptist system Mr. C. is fully aware.

Mr. C. also objects in this, and the following page, that I have said that the covenant of circumcision secured "*spiritual* blessings" to the Jews, whereas he tells us these consist "in the regenerating influences of the Holy Spirit, pardon, justification, and eternal life." I have not used the word "*spiritual*" in that sense. I used it in the sense the apostle Paul uses it, in his 1st epistle to the Corinthians, 9th, 11, where speaking of his preaching and other ministrations among them he says, "If we have sown unto you *spiritual* things, is it a great matter if we shall reap your carnal things?" And if I had not the apostle's authority for the use of the expression, the sense in which I used it is so obvious to every reader, that Mr. C's objection shews a want of argument, and an attempt to supply that want by a "*sorry quibbling*" on words.

I shall consider the 2d, 3d, and 4th alleged misrepresentations together, as they are connected with one another, and refer to the same thing. The charge is this—that I represent him as saying that there was no church of God in the world until the day of Pentecost, without referring to the page or pages where he has said so; but which he denies, and refers us to p. 40, and elsewhere, where he

tells us he has said that there was such a church in the world. I did consider, and I still do consider him as saying so. Mr. W. had produced Acts 7: 36—"This is he that was in the church in the wilderness," as a proof that the Jewish nation were a church of God in the fullest extent of the word, or a people set apart for the worship and service of Jehovah, and to whom were given for this purpose ordinances of divine appointment as the means of grace, and the medium of acceptable worship. If Mr. C. acknowledged, and now acknowledges this, where was the use of the criticism on the word *ekklesia* in p. 41, as signifying any kind of an assembly, lawful or unlawful; and what the meaning of the following quotation from page 42. "Thus the word *ekklesia*, or church, was used by the holy penmen of the New Testament to denote any sort of an assembly. Like the word synagogue, the epithet made it either an assembly of Jews, "or a synagogue of Satan"—this criticism I am confident neither my opponent nor any man acquainted with the Greek will deny. Hence it follows that this quotation from the 7th of Acts proves *nothing favourable to his views*, inasmuch as it means no more than an assembly or congregation in the wilderness, *without any regard to the character of it*. It was an assembly or church of Jews, and not an assembly of Christians, or a church of Jesus Christ."

Without noticing any farther the silliness of the observation, "that the church in the wilderness" could not be "an assembly of Christians;" I appeal now to any reader, and to every reader, if I had not ground for saying that Mr. C. denied that there was a church of God in the Jewish nation, in the sense in which I have explained the word. But Mr. C. to use one of his own *classical expressions*, has his "come off;" for he tells us, that there is a great difference betwixt the phrase, "a church of God," and the phrase "the church of Jesus Christ;" and he refers me to Murray's English Grammar who will tell me that there is a great difference betwixt the phrase "*the son of a king*" and "*a son of a king*." There is a difference with respect to the designation of the individuals, but none whatever that affects, or can affect their character and relation as sons; for "*a son of a king*," is as much the son of a king, as *the* person who may be designated as "*the son of a king*;" or in other words the article *the*, or *a*, affects not their sonship.

Mr. C. is offended because I called such things quibbling, and if it is not, I know not what quibbling is. But as he places so much stress on the definite article *the* in this case, I hope it will end this part of the controversy, and convince him that the church in the wilderness was a church of God in the fullest extent of the word, when I tell him that in the Septuagint the word translated *church*, has the definite article attached to it. It is *te ekklesia*, "the church;" the very word used in Acts 2: 47, and 20: 28, to denote what Mr. C. calls "the church of Jesus Christ."

But Mr. C. has another distinction in support of his hypothesis; for it is not only an hypothesis, but as I shall shew in the proper place, it is worse than an hypothesis. It is this—"the Jews were the *typical* congregation or church of God, but christians are the *real* congregation or church of God." And does the circumstance of the Jewish church being typical prove that it was a false church of God, for *real* is opposed to that which is *false*. But passing by this, lest it should be called quibbling, he might as well say that the sacrifices offered by Abel, Abraham, Job, and others, were not *real* sacrifices, and not acceptable to Jehovah, because they were typical of the sacrifice of the Son of God in our nature. Perhaps he means by the word "Christians," regenerated persons. These, are indeed a component part of the church of God, and constitute what is called the invisible church, but there never was, and perhaps never will be a period wherein the church was entirely composed of such, no, not even amongst Mr. C's friends, the Baptists. Shrewd and intelligent deceivers can thrust themselves into any Church, and even the well-meaning are often deceived, and suppose that to be a work of saving grace in their hearts, which they afterwards find proceeded from another cause. But why all this contemptible quibbling about definite and indefinite articles; and why all this saying, and unsaying, and saying the same thing again? This I apprehend—he saw that it would be dangerous even with some of his friends, to deny positively that there was a church of God in the Jewish nation, and to admit it, sapped the foundation of his system. But we will meet with this subject again wherein Mr. C's views of the Jews and of the Jewish church will be more fully developed.

"*Misrepresentation 5th.*"—"Mr. R. declares that Mr. C. says that the church of Christ was built upon the apos-

cles alone.”—I have shewn that Mr. C. says that there was no *real* church of God in the Jewish nation, it follows then by inevitable consequence that what he calls the real church of God could not be built upon the Jewish prophets; but the apostle says that it was “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”

“*Misrepresentation 6th.*”—“Mr. R. writes, Mr. C. has another argument against infant baptism which he pronounces p. 30 (31) and elsewhere, as settling the point at once. It amounts to this. The scripture direction respecting baptism is, believe, and be baptized, but infants are incapable of believing, therefore they are not to be baptized.” “Now Mr. R. why did you not quote my words? but you could not, for there is no such pronounced in 30th (31st) page—no, nor in any other page as you stated it.”

I did not say that the syllogism is there in the very words I have stated, but the premises of the syllogism are there, or I am greatly mistaken. In p. 22, Mr. W. adduced the 11th chapter to the Romans as a proof that the Jewish nation under the metaphor of a good olive tree were constituted a church of God by the ordinance of circumcision, and that the christian church was ingrafted into it. In reply Mr. C. says in page 31, “that infants are excluded from any participation in this good olive, seeing that *faith* is required to any enjoyment of its root and fatness, and the only means of ingrafting into it.” You will now judge who it is that has misrepresented the other; and how he could bring forward such a charge, when his whole book, and the whole Baptist system is predicated on the principle that infants ought not to be baptized, because they are incapable of believing.

“*Misrepresentation 7th.*”—That I represent him as “defying all Christendom on the subject of baptism.”—So I understood him in more places than one, and I think that there is scarcely a person who has read his book, but will say that they have understood him as I have. It seems however that he confines the “*defying words,*” to one particular point, but as that point has a strong bearing on the subject, it is no misrepresentation, nor statement that can affect his arguments in the smallest degree.

“*Misrepresentation 8th.*”—That I represent him as saying that the primitive fathers of the church were incompetent and incredible witnesses for facts; whereas he has said



in p. 110, "that many of them were good men, and faithful witnesses of facts."

I acknowledge that I had read, and recollected Mr. C's words now quoted when I wrote that he represents those fathers as witnesses not worthy of credit; nor had I the most distant apprehension that either he or any other person who had read his book would ever charge me with misrepresenting him; as I considered them as words without meaning, or at best as words of mere finesse, designed to cover, and render somewhat palatable the torrent of abuse he was pouring out on their characters; and that every other reader would be of the same opinion. The point at issue at the time betwixt him and Mr. W. was this. Mr. W. produced extracts from the writings of those fathers as they are usually styled, for the purpose of proving that infant baptism was practised in the church in their day. Mr. C. endeavoured to make those extracts speak a different language. This was fair, provided he could do so, without perverting their words; but no farther should he have gone, if he believed them to be "good men, and faithful witnesses of facts." But instead of this, he assails them with, and throws upon them all that moral filth, with which the history of the Socinian Robinson abounds; although he knew at the same time that Mr. J. P. Campbell has repeatedly detected Robinson of falsehood, and with slandering the character of those fathers. I would now ask, what was the meaning of all this, and what possible relevancy could it have on the part of Mr. C, but to destroy or lessen their character as witnesses; for the credibility of a witness may be completely destroyed without charging him in direct terms with lying, or a disregard for truth. And indeed Mr. C. himself in p. 108, speaks of those fathers in such terms as impeaches at the same time, their competency and credibility as witnesses. "Suppose these very men themselves (says he) *had taught and practised infant baptism* (which however with all their errors they did not) would it have been farther from the doctrine taught in the New Testament than the notions they entertained; and how much is their *testimony worth* on any doctrinal point not clearly revealed in the New Testament." Again—"The most orthodox of the fathers were full of wild notions and extravagant fancies *that would dishonour the lowest grade of Christians amongst us.*" Here let it be remembered that Mr. C. affirms, that supposing they had "taught and

practised infant baptism," yet their "testimony is of little worth" on account of the wild notions which they held. Some of them indeed held some "fanciful theories," and I have no objection to say errors; but none of them denied the doctrine of original sin, the divinity of Christ, and the doctrine of the atonement for sin by the merit of his blood, which the Baptist historian Robinson denied, and whose slanderous filth he pours upon them with an unsparing hand. And now if Mr. C. will produce one or two candid, disinterested and intelligent persons who have read that part of the debate, and who will say, that they did not understand him as endeavouring to destroy or lessen the credibility of those fathers, then, I will promptly acknowledge my mistake, and as promptly repair any injury I may be convinced his character may have received by what I have written on that point. I may have mistaken him, and I may mistake him again; but I have not to my knowledge misrepresented him in a single iota. I will only add, that I am sensible that the foregoing charges, and replications have very little reference to the main question, and that they must be uninteresting to the reader. I will only say, that I would not have noticed the alleged misrepresentations at all as they respected myself, had I not been aware that my not noticing them would have been interpreted as so many arguments for the Baptist, and against the Pedobaptist system. Whatever concerns myself individually shall be avoided as much as possible in this, and the following letters.

In pages 11, 12, Mr. C. asks me in his own manner, but which I shall not imitate, "by what authority I have said that the covenant of circumcision was an *ecclesiastical* covenant whereby Jehovah was pleased to bind himself by the seal of circumcision to send a Redeemer of the family of Abraham into the world," "when no such thing is once mentioned nor even hinted at, in the whole transaction; nor is such covenanted by the seal of circumcision in the whole Bible?"

I answer by the authority of the apostle Paul, who in Gal. 3: 8, quotes one of the provisions of that covenant and applies it to Christ. "And the scripture foreseeing that God would *justify* the heathen through *faith* preached before the Gospel to Abraham saying, in thee shall all nations be blessed." The heathen, says the apostle, would be justified through faith; not surely in Abraham, but by faith

In Christ designated in the words, "In thee shall nations be blessed," because he descended from Abraham according to the flesh. In pursuing his subject the Apostle styles this very covenant, "the covenant of God in Christ" (*eis Christon*) because it had relation not only to Christ himself, but to his church, as is clear from the words of the 8th verse—"preached the Gospel to Abraham." All this I have said in my first letter, and it behooved Mr. C. to have overturned it if he could. As the views I have given of these passages overturn the very foundation of his system his friends and the public undoubtedly expected this from him, or at least that he would make the attempt. But he has carefully avoided it, and tries to divert their minds from the point by sneering at what he calls "my *new* discovery."

But Mr. C. may say, that the passages I have quoted from the epistle to the Galatians have reference to the covenant recorded in the 12th, whereas the covenant of circumcision is recorded in the 17th chapter of Genesis. I have assigned my reasons why I consider these two covenants as he styles them, to be one and the same, and it behooved him also to have overturned my arguments if he could. But this he has not even attempted, but taken the shorter, and to himself the more convenient method of pointless ridicule.—His friends must feel mortified and disappointed. As for my styling that covenant "an ECCLESIASTICAL COVENANT," I cannot see any impropriety, but a propriety in doing so. The words "covenant of circumcision," as it is styled by Stephen, are rather indefinite, implying only that circumcision was the seal of that covenant, and it is incumbent on every man who writes so as to be understood, to tell his readers in what sense he understands such expressions.

In p. 13, Mr. C. calls upon me for the proof of a syllogism in favour of infant baptism extracted from the writings of Mr. Peter Edwards.

A syllogism if fairly constructed, like an axiom, involves its own evidence; if not, it is sophistical. The syllogism alluded to was, and is before him. If it is sophistical, he should have shewn it. This, his friends also expected from him; but instead of this, he calls upon me to prove what if correctly stated proves itself. The reason of this silly demand doubtless was, that he found it intangible, at least by himself.

I have said in my first letter that in the time of Abraham "the privileges of the church were enlarged by the appointment of circumcision as a mode of initiation for the males, infinite wisdom seeing that the ancient mode of sacrifice answered all the purpose to the females; females as well as males being permitted to eat of the sacrifices." From this Mr. C. draws the following consequences in page 13. "1st, no infants in the church for 2400 years—2d, no females in the Jewish church if circumcision *were* the initiatory rite;" after which he tries to ridicule the idea of circumcision being an initiatory rite for the males, because it was painful.

The first of the foregoing consequences is founded on the assumption that by males and females I meant adults only. But I have not said so, and that I meant infants as well as adults Mr. C. might have known from a preceding sentence, where speaking of the church in the patriarchal age, I have said, "that every head of a family was king and priest of the *family*, and offered up sacrifice *the only mode of initiation*, medium of worship, and mean of grace, that we read of at that time, both on his own behalf, and on behalf of his *family*"—a word that implies, and includes in it, the infant as well as the adult, the female as well as the male. The second consequence is flatly contradicted by these words, "infinite wisdom seeing that sacrifice answered all the purpose to the females, females as well as males being permitted to eat of the sacrifices." And if the circumstance of circumcision being a "painful rite," was a reason why it should not have been appointed as a mode of initiation into the church for males, the same reason if good, will prove that it should not have been appointed for any purpose whatever.

In pages 14, 15, 16, Mr. C. boldly defends what he has said in the 28th page of his book,—"*that Judaism and Gentilism were both distinct from, and essentially opposite to Christianity.*" He draws his materials of defence from the alleged worthlessness of the Jewish dispensation, and ordinances as styled by the apostle Paul, "*the ministration of death and condemnation*"—"weak and beggarly elements"—*carnal commandments imposed upon them till the time of reformation*—"a yoke of bondage"—and at best but the "shadow of good things to come," and which "*made nothing perfect*"—that the same apostle hath said, "*if ye be circumcised, Christ shall profit you nothing;*"—

from the corruption of the Jewish doctrines by the Pharisees and Sadducees—and from the wickedness of the Jews who crucified Christ, and persecuted his followers.

This is indeed a horrible picture of Judaism as drawn by the pencil of Mr. C. and as it seems he understands, and would wish us to understand some of the foregoing quotations: and if true, it is no wonder that he classes it with "Gentilism, and as essentially opposite to Christianity;" and if I viewed it as he does, I could not believe that Jehovah the author of it was a holy Being; yea more, I would join with Thomas Paine, in saying that the Old Testament was "the word of the devil."—But let us examine the picture a little.

In 2 Cor. 3: 7, the apostle does indeed style the Jewish dispensation, comprehending in it the covenant at Sinai, a "ministration of death and condemnation written and engraven in stones." But why does he style it so? Does he mean, or could he mean that the whole of it led down to eternal death all who embraced it? This, as has been observed, would reflect on the character of the God of Israel, as promulgating and enjoining a dispensation that would lead down to eternal death and condemnation all who received it. What then was his meaning? This—that the moral law requiring justly, perfect obedience, and as justly denouncing the curse of the Law-giver for the least disobedience, was promulgated, as it was, amidst terrible thunders and lightnings, for the purpose of convincing not only the Jews, but *us*, that "by the deeds of the law no flesh can be justified," because "all have sinned;" and to induce the Jews to look for justification to him who was promised to come, "to take away sin by the sacrifice of himself, typified in the various sacrifices enjoined upon them;—and *us* to look also to the same Redeemer as come, and who has shed his blood for the remission of sin, and whose blood when received by faith "cleanseth from all sin." That this was the meaning of the apostle in the passage is evident from this, that in the words that immediately follow, he styles this very "*ministration*" "glorious," but the ministration of the spirit, or the Gospel dispensation, as more "glorious;" because the one as typical was only a "shadow of good things to come," but the other holds out to our view "the lamb slain from the foundation of the world" as come, and dying the just for the unjust!

In Gal. 4: 9, the apostle also styles the ordinances of the

Jewish dispensation and church, "weak and beggarly elements." But in what sense were they so? and on what occasion did he say so? They were weak and beggarly only when compared with the simpler and more significant ordinances of the Christian dispensation. In the one, they had reference to a Redeemer who was to come; in the other they respect him as already come; and in this sense, I apprehend it is, that "the least in the kingdom of heaven is greater than John Baptist," because he died before the Christian dispensation commenced. Besides, the persons to whom the apostle addressed those words were Gentiles by extraction, and had been seduced by the Judaizing teachers to observe the Jewish in conjunction with the ordinances of the Christian dispensation; the apostle therefore used as strong language as the subject could possibly admit, for the purpose of convincing them of their folly and mistake.

In Heb. 9: 10, the same ordinances are styled "carnal ordinances" imposed on the Jews "until the time of reformation."

The word "carnal" or fleshly, is used in the scriptures in different meanings or acceptations. In Ezekiel 36: 26, it is used to signify a penitent and believing heart.—"I will take away the heart of stone, and give you an heart of flesh." In the writings of Paul it is frequently used to denote the depravity of the human heart.—"The carnal mind is enmity against God." As Mr. C's object is to prove that Judaism was as wicked a thing as Gentilism, it would seem that in the preceding quotation he understood the words in this last sense, for if it had reference to any thing spiritual and divine, then Judaism could not have been as bad as Gentilism; and indeed I have met with the words "carnal ordinances" so introduced and applied, by Baptist writers, that it appeared to me that they meant by them something wicked and depraved. But that the words have reference to the various *washings* enjoined by the Levitical law, and which signified the necessity of the cleansing influences of the Holy Spirit, is evident from the words immediately preceding. The design of the apostle in the chapter was to shew that the Jewish ordinances were superseded by those appointed by Christ, and alluding to those of them that consisted in the observation of clean and unclean meats, and their different ablutions, he says, "which stood only in meats and drinks, and di-

verse washings, and carnal ordinances imposed upon them until the time of reformation." Some interpreters understand by the "meats and drinks" in this verse, the meat and drink offerings that accompanied the sacrifices; and by the "diverse washings," the washing of the sacrifices, and others, those enjoined on the priests and people; but in whichever of those senses we understand the apostle, those ordinances were not wicked things in themselves, nor designed to lead to wickedness, but to lead to the blood of the atonement for pardon, and to the spirit of grace for purification. And although they are said to have been "imposed on the Jews until the time of reformation," or until the Messiah should come; and although they are called "a yoke of bondage," because they were numerous and expensive, yet, as they were appointed by infinite wisdom, they were doubtless best suited to that age of the world, and to the character of the Jewish nation.

In regard to what the apostle says to the Galatians (5: 2.) "If ye be circumcised Christ shall profit you nothing;" it is evident from the preceding and subsequent contexts, that he alluded to the doctrine taught by the Judaizing teachers and which some of the Galatians embraced, that to be circumcised, entitled the circumcised person to salvation, as some think in the present day that they shall be saved because they have been baptized. Both opinions are founded on a dangerous error, and lead from Christ, and is a virtual renunciation of the merit of his blood. Circumcision was appointed as a mean of induction for the males into the Jewish church, and for obtaining the circumcision of the heart, and baptism is nothing more, except that like circumcision it is a seal of the baptized believer's interest in the righteousness of faith. These observations explain what the apostle meant when he says in the following verse, "he that was circumcised was a debtor to do the whole law," moral and ceremonial, or to keep it without failure in a single instance, if he expected life by it, and which constrained him to say in the next following verse, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Mr. C. understands the words "if ye be circumcised Christ shall profit you nothing," as implying that there was no profit whatever in circumcision, yea, he tells us in p. 14, that it is "*repugnant to Christianity.*" Now this is setting the apostle in opposition to himself, for he says in Rom. 3: 1, 2, that it was of

much profit while the Jewish dispensation lasted. "What advantage then hath the Jew, and what *profit* is there in circumcision? *Much every way*, but chiefly because that unto them were committed the oracles of God." Such is the deleterious influence of Mr. C's system, that it has led him flatly to contradict the apostle, and to represent Jehovah as appointing an ordinance that in itself was "repugnant to Christianity." I will add on this point that I have all along said that circumcision was a type of baptism, and Mr. C. cannot point to the place where I have said "that it was not a type of baptism." I have also said that baptism has taken the "room of circumcision" in the church of God, and produced Col. 2: 11, 12, as a proof, and he has not dared to examine that proof.

To Mr. C's other objections to Judaism—the wickedness of the Jews in the days of Christ—their crucifying him, and persecuting his followers, and the corruptions introduced into the Jewish system by the Pharisees and Sadducees, I shall just only observe; that wicked as the Jews were, it should be remembered that they did not crucify Christ as their Messiah, but as an impostor, and that they persecuted his followers, as the followers of an impostor. The Pharisees had also much corrupted the Jewish theology by their traditions, but not so far as to affect its fundamental principles; else Christ would not have said, as he did, to his disciples, "the scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do, but do ye not after their works; for they say and do not;" nor would he have attended, as he did, on the various ordinances of that dispensation. Mr. C. seems very angry with me because I noticed his saying that "Judaism and Gentilism were both distinct from, and essentially opposite to Christianity;" and because I called this degradation of Judaism blasphemy. His system does indeed necessarily lead to this; and I noticed it; that he might see that it was unscriptural and dangerous, and I expected that he would have recanted what he has said on that point, or explained it so, as not to affect the purity of Jehovah the author of Judaism. He has given us his explanation, and instead of recanting what I consider as blasphemy in terms, he tells us, p. 16, that "he will yet be more *blasphemous*," and as an evidence, he adds, that Judaism "in its effects and practical bearings is more averse from Christianity than *sheer Gentilism*. But how



much more blasphemous he can be I know not, unless he denies the Old Testament to be the word of God; and indeed his present system in its legitimate consequences leads to this, and I would not be surprised to hear one day that that was the case.

Before I dismiss this point, it may not be amiss to observe, that although Mr. C. tells us in p. 14, that it is not Judaism as "once instituted by the Creator," but as mixed with Pharisaism and Sadduceism, and corrupted with the tradition of the Elders, that he opposes and vilifies, yet nothing is more untrue. They are words of mere finesse, like those used in relation to the ancient fathers of the church, and it would seem, designed for a similar purpose. The corruptions introduced by the Pharisees and Sadducees are mentioned particularly, and exposed by Christ in his sermon on the mount and elsewhere; but you will have observed, that Mr. C. does not mention, nor refer to one of those corruptions, but directs his fulminations against Judaism "as once instituted by the Creator"—against circumcision, which was not introduced by the Pharisees or Sadducees, but appointed by Jehovah himself in the time of Abraham, and against the various sacrifices and washings appointed by the same authority in the days of Moses, and styled by Paul carnal ordinances, for the reasons just now assigned. But why all this artifice, and I must add shameful, but thin veil of deception? It was doubtless designed to answer a double purpose. If the picture he has drawn would be found too strong for, or displeasing to the public eye, then, he could retreat by saying, that it was not pure Judaism, but the corruptions of it he opposed; and if the picture would be found to be not displeasing, then, it would counteract the strong argument for Pedobaptism drawn from the existence of a church of God in the Jewish nation; but rather than admit this, Mr. C. is willing that the Jews previous to the coming of Christ should go down to eternal "death and wo," as it appears he wishes his readers to understand the words "ministration of death and condemnation."

That Mr. C. either believes, or affects to believe, that the Jewish dispensation and ordinances were not calculated for, nor designed as means for producing regeneration and purity of heart is not only evident from the picture of Judaism which he has drawn, but from his challenging me in p. 15, "to produce one instance of a Jew being admitted

into the Christian church from its first exhibition on the day of Pentecost, without professing repentance or conversion;" to which he adds, "that I cannot do it, and he is sure I cannot." I have mentioned in the third letter the eunuch of the queen of Ethiopia, and Lydia, who were either Jews or proselytes to the Jewish religion; and who in my apprehension were gracious persons, and were baptized without any profession of *repentance* and *conversion* being required of them, understanding those words in their utmost extent of meaning. Mr. C. has seen this, why did he not shew that I was mistaken if he could? But that is not his manner of conducting the controversy. His manner you have seen is, to deal in general expressions, and to call for proof on subjects already discussed and proved, without attempting to shew the invalidity of the proof offered. That there were a number of persons in the Jewish church in the days of Christ, (perhaps the wickedest period of the Jewish history) and who were regenerated in that church, is evident not only from the particular mention made of some of them, but from what John says in his Gospel respecting Christ; 1: 11—13. "He came to his own, and his own received him not. But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which *were* born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" Here, the persons who received Christ, are said to have been "*born of God,*" and born again under that dispensation and its ordinances which Mr. C. tells us, "was more averse from Christianity than *sheer Gentilism.*" The discussion of this point brings to my recollection what he says in his book, p. 27, respecting Nathaniel—"that he exercised a *new* faith, and had other discoveries, which he never before possessed, previous to his becoming a Christian." I suppose that by this *new* faith Mr. C. means a justifying faith. Now, I had always thought that this faith was the same with respect to its essence, operations, and object, in the pious Jew, and the pious Christian, with this circumstantial and immaterial difference, that the faith of the pious Jew was directed to a Redeemer who was to come, but the faith of the pious Christian is directed to him as already come. That Nathaniel had new discoveries is readily admitted, because he saw and conversed with the Redeemer in the flesh, but that he had a *new* faith with respect to its nature and operations we deny—If so,

then he could not have been styled, as he was by Christ himself, "an Israelite *indeed*, in whom there was no guile."—Mr. C. should never have talked about "quacks in theology."

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The Socratic method of asking questions is an ensnaring way of conducting an argument. In the debate with Mr. W. Mr. C. conducted his argument generally in this way, and supposing that he has gained much advantage by it, he has also asked me a number of questions in pages 17, 18, expecting no doubt, that I would be thereby ensnared. I might with the greatest propriety refuse to answer those questions, as the subject matter of them has been discussed in the first letter, and it was his province as a disputer and writer to have refuted that discussion if he could. However to cut off every pretension of avoiding any thing that bears on the point at issue, I shall answer those questions, taking the liberty for the sake of brevity, of compressing the longest of them, but retaining every thing that is relevant; and also the liberty of asking him in my turn a few questions, not for the purpose of ensnaring him, but that he may see the real state of the question betwixt us in a clear point of light, and if it may be, convinced of his error.

"Query 1. With what *propriety* could Mr. R. say that the whole promise of Joel's prophecy was fulfilled in the *miraculous* gift of tongues conferred on the apostles—when no such miraculous gift of tongues is mentioned in the promise."

A. I have not said that *the whole* of Joel's prophecy was fulfilled in the gift of tongues. That prophecy contains two distinct things—a prediction of pouring out the spirit on the Gentiles as well as the Jews, expressed in these words, "and it shall come to pass afterwards that I will pour out my spirit *on all flesh*;" and a particular promise to the Jews which was to take place at the commencement of the Gospel dispensation, expressed thus, "and your sons and your daughters shall prophesy," and which was fulfilled on the day of Pentecost when "cloven tongues like as of fire sat on the followers of Jesus, and they were all filled with the Holy Ghost; and began to speak with other tongues, as the Spirit gave them utterance." This was astonishing

to the multitude who came together on the occasion, but Peter accounted for it by saying, "*this* is that which was spoken by the prophet Joel." Your objection that the words "the gift of tongues" are not mentioned by Joel is of no avail. It was included in the word "prophecy," and in this sense the word appears to be used in 1 Cor. 14: 31. If it was not included, then, Peter did not say truth when he said, "*this* is that which was spoken by the prophet Joel." But we will meet with this subject again, under another query, where the absurdity of your explication and application of this prophecy will appear in a glaring light.

"Query 2. With what truth can Mr. R. in the same page say that Peter urged this promise as an argument why the Jews and their children should be baptized—when Peter says not one word directly or indirectly concerning the baptism of their children."

A. I have not said so at all—but my answer to your next query will explain the matter.

"Query 3. Why should Mr. R. endeavour to prove that although Peter cited Joel 2, he meant Gen. 17: 7.

A. I have not said so. Alluding to your explanation and application of the words "*the promise*" in Acts 2: 39, as having reference only to the prophecy of Joel, I have said "that whatever that promise was, it is undeniable, that Peter urged it as an argument why the Jews and their children should be baptized;" and at the same time I offered several reasons why he must have referred to Gen. 17: 7. I produced Rom. 9: 8, and Gal. 3: 29, as a proof of this. This you have seen, and why did you not shew if you could, that I misapplied these passages. To this I now add, that the words of Jehovah in ~~Gen.~~ <sup>Gen.</sup> 17: 7, and the words of Peter in Acts 2: 39, when compared substantiate the position. The words of Jehovah are, "I will be a God to thee, and to thy seed after thee;" and the words of Peter are, "The promise is to you and to your children." The difference of the two passages is only verbal and immaterial, and the argument for infant baptism deducible from them, I have pointed out pretty fully in my first letter. Before I dismiss this query, you must excuse me for telling you, that you have shrunk dishonourably from the examination of this interesting passage, for instead of meeting my arguments, and discussing them fairly; you have passed over them, and diverted the minds of your readers from the point by bold-

ly asserting that I have said, what I have not said—I repeat it, your friends must feel disappointed and mortified.

“Query 4. Why does Mr. R. represent the promise of the Holy Spirit as exclusively referring to extraordinary operations, whereas the promise of the Spirit as a Spirit of illumination, of wisdom, of prophecy, of comfort, is that promise which distinguishes the ministration of the Spirit from the *ministration of condemnation*, in a degree, and to an extent unknown to the Jews and Patriarchs; more especially as Peter applies the promise in Joel to the promise which Jesus gave to his disciples, concerning the communication of his Spirit, as a convincer, and a comforter, after his ascension into heaven.”

A. It is somewhat strange to meet with the Jews and their religion, as possessing any thing good or spiritual, after the dreadful anathemas you have lately poured out on them, and their “ministration of death and condemnation.” But passing this by; that part of the prophecy of Joel that has reference to the Jews is confined to “prophesying, dreaming dreams, and seeing visions,” to which is added “wonders in the heavens and in the earth, blood, and fire and pillars of smoke; of the sun being turned into darkness, and the moon into blood,” which latter portended the destruction of the Jewish nation and polity: And I have shewn in the fourth letter of this work that the Anabaptists in Germany, with whom I have also shewn, you so closely fraternize, both in political and theological principles, had their dreams and visions before they attempted to overturn all government in church and state; but I deny that dreams and supposed visions are the medium through which the Spirit of God, since the close of the canon of divine revelation, communicates his illuminating, convincing, and sanctifying influences. “By the law (says one apostle) is the knowledge of sin,” “and sanctify them through thy truth, thy word is truth,” is one of the petitions which Christ put up to his Heavenly Father, for the sanctification of his people.

You confound, Sir, two distinct promises that has led you into the dangerous system you have adopted, and blinded your eyes against the clear, and forcible argument for infant baptism contained in Acts 2: 39. The promise of the Holy Spirit as a convincer, sanctifier and comforter, was given by Christ previous to his death, (and not after his ascension, as you assert;) and is contained and detailed in

the 16th, and 17th chapters of John; but by turning to Acts 1: 4, 5, you will there find that the promise of the Holy Ghost as foretold by Joel, and given to the apostles on the day of Pentecost, had reference to the miraculous gift of tongues, and was foretold by John Baptist as a baptism "with the Holy Ghost, and with fire," as is particularly mentioned by the inspired historian. I have no doubt but that it was by a mistaken application of that prophecy, that the German Anabaptists were led into all the extravagancies and atrocities which they committed: and it concerns you, Sir, seriously to inquire, if your exposition and application of that prophecy may not lead your followers to the same atrocities. I will only farther observe that although the prophecy of Joel as it respected the Jews was fulfilled on the day of Pentecost to the apostles in the gift of tongues, yet I do not say that the general part of the prophecy was not fulfilled in part at that time, or shortly after. That it was fulfilled to the guilty multitude who assembled on the occasion, so as to convince them of sin is certain; for we are told that they were "pricked in their hearts;" and also to their conversion through baptism as the mean, as is apparent from the 42d verse, but let it be remembered that the gift of tongues expressed by "prophesying" &c. was conferred on the disciples only, and that Peter in the 16th verse, applied it to that circumstance, and that only, and that he did not, could not refer to it in the 39th verse, as you say he did, I shall shortly prove in answering the 6th query.

"Query 5. Why does Mr. R. say that the Baptists teach, "Be baptized every one of you in the name of Jesus Christ for the remission of sins,—for the promise is to you, but not to your children—when there is not one of them so ignorant of scripture as to say that this promise meant baptism, for baptism is a *command*, not a promise."

A. I am not so ignorant as to say, nor did I say, that the word "promise" meant baptism; but I have said, and I still say, that "the promise" which I have shewn refers to Gen. 17: 7, is urged by Peter as an argument to induce those Jews whom he addressed to submit to that ordinance. Their children are included in the promise, but you say that although they are included in the promise they were not to be baptized. I drew my conclusion from the exposition which you and every other Baptist give to the passage—if it is falsely drawn shew it to me and I will re-

cant it. You should have done this, instead of covering your incompetency with what you supposed to be a perplexing, but really is a silly question.

“Query 6. Why does Mr. R. say that I explained the words “afar off” as relating to the remnant of the Jews only; when my words which he *misrepresents* are p. 55, “for saith Peter, the promise is to you, and to your children”—“all flesh”—“your sons and your daughters, or your children.” Joel says 32d verse, “and in the remnant whom the Lord shall call”—Peter says, “to them afar off”—“even as many as the Lord shall call;” “whether Jews or Gentiles.”

A. Passing over the confused and clouded manner in which you state this query, I would observe; that you apply the prophecy of Joel to the words of Peter Acts 2: 39, and you tell us in the 55th page of your book, that no two passages “were ever more clearly identified,” but when examined and compared, never was a prophecy with what you call its fulfilment so unlike each other. The prophecy, as I have observed, is introduced with a general indefinite promise of “pouring out the Spirit *on all flesh.*” This, you apply to the particular promise to the Jews, “that their sons and their daughters should prophesy.” Now, no application can be more absurd than this, for the Jews and their children are not “*all flesh,*” or all mankind. Besides, in your application you omit “the servants and the hand-maidens” on whom the Spirit was also to be poured, because as they were not the children of the Jews, that part of the prophecy could not possibly be applied to Peter’s words verse 39th—“the promise is to you, and to your children.”—The latter part of the prophecy in which you say I have “*misrepresented*” you, you have stated thus. “Joel says 32d verse, and in the remnant whom the Lord shall call”—Peter says “to them afar off, even as many as the Lord shall call.” I have shewn in my first letter that the “remnant” means that part of the Jewish nation who believed in Christ, and that the “afar off” denoted the Gentiles; I would now ask you, if you have not identified the words of Joel and Peter, or applied the words “afar off” to the “remnant.” Perhaps you may say that in your “*STRICTURES*” you have added the words “Jews and Gentiles” to the words “afar off.” But they are not in your book Sir, and I am only accountable for the application of

what I have quoted from your book.—Who is the misrepresenter now? I will only just add, that if you will look at the prophecy of Joel again, you will find that the promise to the “remnant” is not the promise of “pouring out the Spirit” upon them, but the promise of deliverance from the dreadful judgments that were awaiting the Jews for their not receiving Christ as the Messiah, and cannot therefore be applied, as you do, to Peter’s words “for the promise is to you and to your children.”

In page 18, you ask me “what is the difference betwixt saying that the covenant of circumcision is the covenant confirmed of God in relation to Christ and his church, and affirming that it is the covenant of grace”—you add, that “my answer is *humbly* looked for;” and you presume that my “*new ground*” is no better than Mr. W’s old ground, nay that it is the same ground of “uncertainty and conjecture.”

A. It would seem that you calculate highly on my answer to this question, from the manner in which it is asked; and that there is some subtle, strong snare concealed in it, but which is not pervious to my obtuse understanding. But I shall answer it with the same promptness and candour with which I have answered those already noticed. My answer is this. The covenant of grace secures justification, sanctification, and eternal life to all who are interested in it; but the covenant of circumcision secured only the ordinances of religion as the means of grace to the circumcised. And as I have shewn in my first letter that the church of God is one and indivisible, under the Patriarchal, Jewish, and Christian dispensations of grace, and that baptism has taken the place of circumcision under the present dispensation, then, the same privileges are secured by that covenant to the baptized. That this “*new ground*” as you style it, is not a ground of “uncertainty and conjecture,” but founded upon, and agreeable to the word of God, is apparent from the following passages. It will be admitted that a living faith, and a living faith only is what interests in the blessings of the covenant of grace, for Christ himself who purchased these blessings has said “he that believeth, shall be saved; but he that believeth not shall be damned.” What now are the blessings secured by the covenant of circumcision to those who are interested in it? The apostle answers the question Rom. 3: 1, 2, lately adduced for another purpose. “What advantage hath the



Jew? or what profit is there of circumcision? Much every way: *chiefly* because that unto them were committed the oracles of God." Here, the apostle tells us in plain terms, that the *chief* advantage resulting from the covenant of circumcision to the Jews was; that the oracles of God were thereby secured to them, and what they really imported the same apostle tells us specifically in the 9th chapter 4th and 5th verses, and which I have particularly mentioned in my first letter. And here I cannot but observe, that in this same page you have asserted, what every person who has read that letter knows to be untrue. You have asserted that I have represented what is called the covenant of circumcision, and the covenant of God in Christ, as one and the same, "*on my own authority.*" You know, Sir, as I have already observed, that I produced Rom. 4: 17, and Gal. 3: 8, 17, as a proof that this is the fact.—This was apostolical, and not my "*own authority.*" You have asserted also that I have said that this covenant was "*made 430 years before the law, and confirmed only 400 years before the law.*" Now, you and every other reader cannot but know, that I have not said one word respecting either the year it was made or confirmed. I have said that it was first intimated in the 12th chapter of Genesis and confirmed thirty years afterwards, and what is more common amongst men, than for a covenant to be made at one time, and confirmed or ratified at another: and yet you make a loud outcry about my misrepresenting you, but upon what ground the reader has seen.

And now Sir, as the examination of your strictures on my first letter is closed, (for the stories of JAMES ORTHODOX, and WILLIAM BIBLICUS are a proof of nothing but of a want of argument) and as the subject of the means of grace, and of baptism as one of those means will present itself in my examination of your "*strictures*" on what is now the third letter; and as we have fallen into a kind of "*tete a tete,*" or familiar conversation, permit me to ask you in my turn, if you have conducted your "*strictures*" thus far, either in style or manner, as the laws of the public investigation of an important and interesting subject demand, and the public had reason to expect. My views on the subject of baptism differ from yours. I presented those views to the public in as clear a manner as I could, and the medium through which they were first presented would admit, accompanied by those arguments from the

word of God which I then thought, and as I still think, supported those views. Have you taken up those arguments one by one, and endeavoured to point out their weakness or sophistry? No—you have not looked at them in this way, but asked what you supposed were ensnaring questions on points which I had spread broadly before you, and the public; but I trust that you have now seen that your snares are no stronger than a spider's web. Have you met, and attempted to overthrow my argument drawn from the 11th chapter of the epistle to the Romans, and the 2d chapter of the epistle to the Ephesians, not only for the existence of a church of God in the Jewish nation, but for the identity of that and the Christian Church. This, I need not tell you is the pivot on which the whole controversy turns; and since you have overlooked that argument, am I not warranted in saying, that I have fully established that point? I objected to what you deemed your strong argument against infant baptism—"that in positive institutes we are not authorized to reason what we should do, but implicitly to obey," and—"that positive laws imply their negatives:"—I objected because it excluded every woman however pious from the table of the Lord. Have you noticed my objection and endeavoured to maintain your argument? No—you have but once glanced at it in an indirect manner in p. 19, when referring to household baptism, but which I shall not now notice, as I have examined that point in the second letter. Am I not also warranted to say that you have given up that strong irresistible argument as you once considered it, and that it is descended into the tomb of Mr. Booth, from whom you borrowed it, without acknowledging the favour? This narrows considerably the ground of controversy betwixt us; and it is possible that it may be narrowed still more, before I have finished my examination of your "STRICTURES." I shall take my leave of you personally at present, reserving the privilege of again addressing you directly, if I shall think that the most expeditious way of bringing the controversy to an issue.

## LETTER VI.

THAT baptism is the appointed mean for the induction of adult persons into the church, is a principle common to Baptists and Pedobaptists; but there is a diversity of opinion with respect to the character of those who are to be thus inducted. Some Baptists, amongst whom Mr. C. is to be sometimes ranked, (for he is not uniform on this point) contend, that a living faith in Christ is indispensably necessary. But how is this to be ascertained by the officers of the church?—By its fruits. But there may be, and often is, “a form of godliness” where “the power thereof” is wanting; and if this faith was designed as the *only* terms of admission, then the Head of the church would have certainly given them some infallible standard whereby this might be ascertained; but he has not, and therefore, “a spotless church” is at the same time impracticable and chimerical. Aware of this, others tell us that it is a profession of this faith that is only required. This also excludes the idea of a spotless church; for professions of faith in Christ too often turn out to be only mere professions, both amongst Baptists and Pedobaptists.

It is scarcely necessary to observe, that I consider a profession of faith in Christ as the only Saviour of sinners, accompanied with a sense of guilt, and a respect for, and attendance on the preached Gospel, &c. as the appointed means of grace, as entitling an adult to the ordinance of baptism; and a profession of a hope that they have “passed from death unto life,” as entitling baptized persons to the ordinance of the Supper; for every person who has read the New Testament with care, must have observed a marked distinction with respect to the two ordinances. They cannot but have observed that the apostles themselves baptized persons of marked depravity on their acknowledging their guilt, and that Jesus was the only Saviour of sinners, without waiting to see if this sense of guilt would issue in a hopeful conversion. They must have also observed with what caution the apostle Paul in the 11th chapter of his first epistle to the Corinthians, and elsewhere, guards the ordinance of the Supper against those who are ignorant of its nature and design, and have not

experienced that faith in Christ that purifies the heart, nor felt that love to God that in the very nature of things is necessary for a worthy participation of that feast of love. These obvious circumstances, cannot I think, be satisfactorily accounted for on any other principle than that the church was designed, not only for the reception of Godly persons that they may become more godly through the means appointed for that purpose, but as the usual birth-place of those whom God designed to regenerate. It will be remembered that I have examined and discussed this point pretty fully in my third letter; and as the principle there laid down and advocated, erases the very foundation of the Baptist system, it was therefore to be expected that Mr. C. would examine that principle with the greatest minuteness. This, his friends and the public expected from him; but you have seen, that so far is this from being the case, he has not noticed the principal arguments at all; and those he has noticed, some he dismisses in a very summary way by saying that they are too absurd to be noticed, and against others he has directed a few pointless shafts of sometimes insipid, and sometimes unmeaning ridicule. His objections are scattered here and there from the 25th to the 35th page, amidst much irrelevant matter; I shall collect them however as well as I can, and try their weight and force.

In the letter referred to I have said, that I consider circumcision and baptism as appointed means of conversion for convinced adults, and who have a competent knowledge of the plan of redemption revealed in the Scriptures. In page 25, Mr. C. calls upon me for a proof of this, and "fearlessly affirms, that I cannot produce one instance from the whole volume of inspiration of *one* person being converted by either circumcision or baptism." This I confess is astonishing, as I have produced both "precept and precedent," one of which he tells us, is indispensably necessary with respect to "positive institutes." I produced Col. 2: 11, 12, as a proof that baptism came in the room of circumcision, and that they are both represented in that passage, as means through which what is styled "the circumcision made without hands" is produced. I produced also John 3: 5. "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." I produced farther, Acts 2: 38. "Be baptized every one of you for the remission of sins, and ye shall

receive the *gift* of the Holy Ghost;" to which I added the words of Ananias to Saul, "Arise, and be baptized, and wash away thy sins;" and at the same time I offered reasons why I considered those passages as teaching the doctrine that circumcision and baptism were designed as means of regeneration and conversion. Mr. C. has seen and read all this, and yet he calls upon me for proof. If these passages, and others that might be produced were not a proof of the position in his estimation, it was incumbent upon him to have shewn it, and that I either misunderstood, or gave them a false interpretation; and until he does so, I must consider him as unable, and admitting that the interpretation which I have given them is correct. With respect to my being unable "to produce one instance from all the volume of inspiration of one person being converted by either circumcision or baptism," I adduced the three thousand who were baptized on the day of Pentecost, the apostle Paul, and the jailor of the city of Philippi. I did not mention these in general terms, but I assigned the reasons why I think they establish the doctrine which I have advocated in that letter. These reasons were also spread broadly before him, why did he not shew their invalidity if he could? On this he is also as silent as death; from which I am also warranted to draw the conclusion, that he could not, but tries to veil his incompetency under the following apostrophe, which every reader will see has not the most distant resemblance nor relation to the point discussed, and which every intelligent reader will perceive, is more respectful to Mahomet than to Christ. "What! should a person of a distempered mind in some reverie assert that the name *Jesus Christ* was *equivalent* to *Mahomet*, and denoted the same person, ought we to attempt to disprove it!!"

As the preceding points involve in them the matter at issue, I might here lawfully close my examination of his strictures on that letter; but to cut off every cavil, I shall examine some other objections though of an inferior note. I have said that when a circumcised Jew, or a baptized Gentile became the subjects of a living faith, that circumcision became to the one, and baptism to the other, a seal of their interest in the righteousness of faith, as circumcision was to Abraham of old: Rom. 4: 11. In p. 26, Mr. C. thinks this "shocking," and in the style of William Cobbet bids his readers "mark it well." Why "shocking"—

Because they were not made the subjects of this faith while uncircumcised, or unbaptized. I confess I cannot see why that circumstance should alter the case; and it is by the divine appointment alone, that circumcision, or baptism, or any other ordinance is the external seal of an interest in the righteousness of Christ, apprehended by faith; but I can clearly see, that to admit that any are "born again" in the church of God, would not only *shock*, but overturn the Baptist system.

In p. 27, Mr. C. objects that I have said that some are *morally* convinced of the truth of Christianity, who are not regenerated. He does not, as is very usual for him, assign any reason for the objection. It is perhaps founded on the words "morally convinced," as those words are used by some writers, to denote *spiritual* illumination. I did not use them in that sense, and on reflection I see that the word "rationally" would have been better, and not liable to misrepresentation; and are there not thousands who are *rationally* convinced of the truths of Christianity, and are yet not regenerated?

In the next sentence he objects that it follows from my view of the subject, "that the unregenerate are commanded by God to make use of certain means that they may be regenerated, or those destitute of the Spirit, are to make use of means without the Spirit, to obtain the Spirit."

Passing by the absurdity of a person praying for that which he already possesses, I had thought that the condemned doctrine is clearly, and expressly taught in Ezekiel 36: 25, 26, 27, connected with the 37th verse. Whether the passage I am about to quote has been accomplished to the Jews, or is yet to be accomplished; or whether Mr. C. will admit that the very first words of this passage are prophetic of the mode in which baptism was to be administered when it should be appointed, as I think is the case, alters not the main doctrine taught therein.— "Then will I *sprinkle clean water upon you*, and ye shall be clean—a clean heart also will I give you—and I will *put my Spirit within you*, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.— Thus saith the Lord God; I will yet for this be *inquired of* by the house of Israel to do it for them." It is scarcely necessary to observe that we are taught in this passage, in the clearest language, that "to obtain the Spirit," as Mr. C. expresses it, we are to inquire at the Lord for this pur-

pose—inquire at him in the way he has himself appointed. I have also thought that Christ has taught the same doctrine in Mat. 6: 33. “*Seek ye first the kingdom of God and his righteousness; and all these things [temporal blessings] shall be added unto you.*” I have farther thought that Peter taught this doctrine to Simon Magus in Acts 8: 22. “*Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*” I have thought that the word “repent” in this passage does not mean evangelical repentance; for the apostle intimates that he might *repent* in the sense he uses the word, and “pray God,” and urges him to do so, and yet it is a “*perhaps,*” if the thought of his heart might be forgiven him; but forgiveness is promised to evangelical repentance, and that regenerating grace is communicated through prayer, or any other mean appointed for the purpose, depends entirely on sovereign grace. I shall pass over at present the doctrine implied in Mr. C’s objection, as we will meet with it again, in a more plain, bold, but not less dangerous form.

In support of the principle that the church was designed to be the usual birth-place of the children of grace, I produced Isaiah 5: 1—4, and Luke 13: 6—9, where the church is described by both Jehovah and his Son under the allegory of a vineyard, and the trees planted therein, are represented as planted that they might bring forth fruit in due season, and condemned and threatened, because planted and tended, they did not bring forth fruit; to which I added Psalm 87: 5, where it is said of Zion, or the Church, “that this and that man was born in her,” and Gal. 4: 26, where “Jerusalem,” or the Church, is said to be “the mother of us all.”

And what now is Mr. C’s answer to these arguments? He never once glances at the two last of these passages, but tries to set aside the force of the two first, by comparing the unregenerate sinner to a dead plant, in which every principle of vegetable life is destroyed, whence he draws the conclusion that as dead plants though planted and dug about and dunged, cannot by such means be brought to live again; so Baptists know that no means can bring a sinner dead in trespasses and sins to spiritual life; after which he tries to ridicule myself for visiting the families of my congregations, which he compares to “digging

about," and for catechising the young which he compares to "dunging," and then tells me more than once, "that he understands that not any of them have by these means been brought to life."

That any of their hearers have "passed from death unto life," cannot be known with absolute certainty by any pastor of a congregation. A strong hope however may be entertained by their professing godliness, and their walking answerably to their profession; and this hope we have of a considerable number baptized by us; and if it is ridiculous to visit the families of my congregations for religious conference, and to catechise the young persons amongst them, I am only sorry that I am not more ridiculous in Mr. C's eyes than it seems I am on that account. But to return from this digression to the point immediately in hand. Is Mr. C's comparison of an unregenerate sinner to a dead tree or plant, just, and scriptural? There is no principle whatever in a dead tree that can be acted upon, by digging about and dunging it; but this is not the case with the unregenerate sinner. Though the powers of the soul in the understanding, will, and affections are by sin turned away from God and things divine as the supreme good; yet they are capable of being acted upon, and directed aright by an adequate agent. The Spirit of God is that agent, and in regenerating the sinner, he acts upon the physical powers of his soul by means suited to his nature as a rational creature. "By the law (says one apostle) is the knowledge of sin;" "Being born again (says another,) not of corruptible seed, but of incorruptible, *by the word of God* which liveth and abideth forever," and that baptism is one of the means through which what is styled "the incorruptible seed" is conveyed, I have already shewn, and that the author of regeneration is capable of doing so, will be admitted by all who believe him to be a divine person. Indeed, it requires the same power to implant it in the heart of an adult person whose physical powers are in action, as in the heart of an infant; and we might say greater, because in the adult there is a strong active bias to sin, and opposition to holiness; but still let it be recollected that if any, adults or infants are regenerated, it is entirely of sovereign and omnipotent grace.

As Mr. C's comparison of an unregenerate sinner to a dead tree, goes to excuse the sinner for his sinfulness, and which he does in the plainest terms in p. 197 of his book,



and which he has neither retracted nor explained; and as this consequently renders the use of all means unnecessary, it is therefore not surprising to hear him say in p. 31, of his *Strictures*, “that to enjoin the forms of religion,” “such as prayer, praise,” &c. on the unregenerate is “an error of the most pernicious tendency to true godliness”—is “full of deadly poison,” and “a relic of Popery,” and which constrained him to “pray for a second Luther to lash the Popery of false Protestants, and to expose the legerdemain of interested Priests.”

As this, with the preceding sentence, is the only apostrophe to the “interested priests” which I have observed in his *Strictures*, it may be excused; but it is somewhat strange to hear him praying for a second Luther, as the first Luther was not only a Pedobaptist, and waged a long war with his brethren the Anabaptists of Germany in the 16th century, but also in his writings enjoined it on sinners to attend on the means of grace, that they might obtain grace. But we have a greater authority than Luther on this point. Besides the passages already adduced from the word of God, we add the following. “Seek ye the Lord while he may be found, call ye upon him while he is near: let the *wicked* forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon:” Isaiah 55: 6, 7. Who now are the persons who in these verses are enjoined to seek the Lord while he may be found, and to forsake their evil ways and unrighteous thoughts? “The wicked and the unrighteous;” and who are characterized in a foregoing verse, as “spending their money for that which is not bread, and their labour for that which satisfieth not.” In the 148th Psalm, the Psalmist calls upon “the kings of the earth, and all people; princes, and all judges of the earth; both young men, and maidens; old men and children,” without specifying their character as pious, or not pious, to praise the Lord because of the excellency of his character. We are told in Mat. 21: 9, that when Christ made his public entry into Jerusalem, “the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord; Hosanna in the highest.” We are also told that when he entered into the temple, the children cried, and said, “Hosanna to the Son of David.” And who were those multitudes and their children?

—Those Jews whom Mr. C. classes with the Gentiles. And was Christ displeased with their Hosannas, and did he forbid them as acts “full of deadly poison,” and “pernicious to the interests of true godliness?” No—the chief priests were displeased, but Jesus said, “have ye never read, out of the mouths of babes thou hast perfected praise.” The conclusion to be drawn from the foregoing circumstances and facts is, I think, this;—that it is not a thing “full of deadly poison” and “pernicious to the interests of true godliness,” for sinners to praise God with all the solemnity they are capable of, for sending a Redeemer into the world, and to pray for an interest in the redemption purchased by his blood; and to tell them they are not to do so, is in my opinion *rank* Antinomianism, and is a doctrine “full of deadly poison,” and pernicious to the souls of men. That none can be interested in the “great salvation” without faith is certain; but this “faith cometh by hearing, and hearing by the word of God;” from which I draw another conclusion, that it is their duty to attend upon the preaching of the Gospel, and other appointed means, and that this should be enjoined upon them by parents and ministers. How Mr. C. acts in this respect I do not know; but consistently with his principles, he should tell sinners that it is an act “full of deadly poison,” to read the word, or hear it preached, or to pray with the publican of old, “God be merciful to me a sinner.”

The matter of an act may be good, or such as the divine law requires, while the principle that can render it truly acceptable to the lawgiver is wanting. But are we not to do that act, nor perform the required duty until we are sure that we are possessed of the proper principle; and is that the way in which we are to expect that principle? No—It is our duty to abstain from all manner of evil, and to be conformed to the requisitions of the law as far as possible, looking at the same time to God through Christ for the renewing influences of his Spirit, that we may do all his will with cheerfulness and delight. As well might Mr. C. say, that the husbandman should not plough nor sow, that he may procure bread for himself and family, because God can create and rain down manna from heaven, as he did to the Israelites in the wilderness; as that a sinner who has access to the means of grace should not attend on those means, that he may become gracious, until he believes that that is his character. There is indeed no necessary con-

connexion betwixt ploughing, and sowing, and reaping; that is, it depends entirely on the divine blessing, on God's giving "the former, and latter rain;" but there is such a connexion by divine appointment as encourages his hope, and stimulates to industry. So it is with the sinner. His reading, and hearing, and praying, do not deserve the enlightening and quickening energies of the Holy Spirit, nor has God bound himself by promise to answer their prayers, as he has bound himself to answer the prayer of faith; still, it is through the means of his own appointment that the enriching blessing is to be expected, and is usually obtained; for "of his own will begat he us, *with the word of truth,*" saith the apostle James; "and the publican who would not lift up his eyes to heaven, but smote his breast, saying, God be merciful to me a sinner," "went down to his house justified rather than the Pharisee," who in fact did not, or would not pray at all.

But as Mr. C. in this page makes a severe attack on Constantine the first Christian Emperor of Rome, for enjoining on his army a form of prayer at stated times, he may say that it is praying, praising, and attending on the preaching of the Gospel, when enjoined by civil authority that he condemns. We are as much opposed to such injunctions as he is: but if that was his meaning, what relevancy or bearing has it on the subject we are investigating, as the magistracy of our country have no such power, and we hope they never shall, as such things have been found rather injurious, than advantageous to the Christian religion; and we would have thought that that was his meaning had he not charged it upon me as an error, that I have said, "that God has commanded the unregenerate to make use of certain means that they may be regenerated." But you may be ready to ask, what induces him to cry down the use of means in the strong manner he has done? It is the legitimate offspring of his system, for to admit that sinners are regenerated through the use of means, is a strong argument why they should be introduced into the church, which I have shewn is the usual birth-place of the children of grace, and this he saw crased the very foundation of the Baptist system.

As a proof that the visible church was designed to embrace not only those who are born again, but others that they may be regenerated there; I produced in my first letter Mat. 13: 47, where, the church under the appellation

of "the kingdom of heaven," is compared to a "net cast into the sea, which gathered of every kind," "*good and bad.*" I produced also Mat. 28: 1, 2, where the same kingdom of heaven, or the church, is compared "to ten virgins, five of which were wise, and five foolish." Mr. C. has not controverted, but by his silence admitted, that the application of those passages to the church is just and correct. For the purpose of ascertaining the true meaning of the Greek words "*hagiois* and *hegiasamenois,*" translated "*saints,*" and often applied to the members of the church, in the New Testament, I produced the authority of Dr. Campbell who in his dissertations referred to more than once, has proved by a number of examples, that these words in the Septuagint, when applied to human persons, do not denote moral purity, but only that they were set apart for some special purpose—that although these words are frequently used in the New Testament to denote moral purity, yet, whenever they are applied to the members of the Christian churches, they should be understood as importing nothing more, than that such persons were by baptism "*devoted or consecrated to the service of God.*"

Against this, Mr. C. produces the authority of Dr. Owen, who he says "teaches, that the apostles always addressed the churches as *real*, not as *professed* saints, for it would have been a violation of Christian charity, to have thought otherwise;" to which he adds the authority of Mr. Walker of Trinity College, Dublin, who in his letters to Alexander Knox, Esq. says that those words with their corresponding words in Hebrew, "mean in the sacred dialect, that all believers in Christ are perfectly *sanctified*, the moment they believe the Gospel."

Whether this be true, or the reverse, it has nothing to do with the point in hand, and it required no great degree of penetration to see that it did not. The point is; did the apostle Paul for instance, mean that all the members of those churches whom he addressed under the appellation of "*saints,*" were all "*real saints,*" or born again of the Spirit of God? Mr. C. says yes, on the authority of Dr. Owen as he says, for he has not referred to a book, nor page. If that was the apostle's meaning, then he must have allowed, and believed that the incestuous person mentioned in his first epistle to the Corinthians, and those who countenanced him in his unnatural incest, were *real*,

and not *professed* saints;" even while they continued insensible of the atrocity of the crime; and he must have believed, that the churches of Galatia, who, he says chapter 3d, were so "*bewitched*," as to renounce the doctrine of salvation by grace, and to look for salvation by the works of the law, were "*real saints*" also. And it is worthy of particular notice, that although the apostle addresses the Corinthians as "*saints*;" yet in his epistle to the Ephesians and Colossians, he adds to the word "*saints*," and "*faithful*," or *believing* "*brethren*;" which is a proof that he did not believe all the members of those churches to be "*real saints*;" for if he did, then, the distinction was a mere tautology, and altogether superfluous. But this is not all. In his epistle to the Galatians, he omits even the word "*saints*," and simply says—"To the churches of Galatia." And why this more marked distinction again? Doubtless, from this cause: that although he had reason to fear that there were few true believers in the church at Corinth at the time he wrote his first epistle to them; yet he had reason to fear for the reasons assigned, that there were still fewer in the churches of Galatia; notwithstanding which he addresses them both as churches, and churches too of Jesus Christ. It is true that he omits the word "*saints*" in his epistles to the churches of the Thessalonians, but he speaks of them in the very beginning of both epistles, as that he had reason to believe that they were generally "*real saints*," which is not the case in his epistle to the churches of Galatia. Perhaps it may be said, that the apostle did not know their hearts, and might be mistaken, as there is often grace in the heart, where there is much defection in faith and in practice. Well—it will be admitted that Christ knows the true state of all churches, and the hearts of all the members. Through his servant John he wrote and directed a particular epistle to the seven churches of Asia. And what is the character which this Searcher of hearts gives us of some of those churches? With the exception of "*a few names*," the church of Sardis "*had a name to live while yet they were dead*." The state of the church of Laodicea was still more deplorable. They said that they were "*rich, and increased in goods, and had need of nothing*," while he tells them that they were "*wretched, and poor, and miserable, and blind and naked*;" and yet he addresses and styles them as churches as well as those whom he commends—another proof that

the church was designed to embrace others besides those who were "real saints."

It would seem that Mr. C. was sensible that the authorities he has produced, were inadequate to set aside the judicious criticism of Dr. Campbell; and therefore he adds one of his own, which he tells us settles the point. It is this—that the phraseology "*in Christ*," denotes a vital union to him; but the apostle addresses the Corinthians as "*hegiasamenois en Christo*," or "*sanctified in Christ*," and the Philippians as "*hagiois en Christo*," or "*saints in Christ*."

Without referring again to the character which the apostle himself gives of the church of Corinth in his first epistle, I would reply; that it is admitted that the words "*in Christ*," mean a vital union to him, but not always. One text to the point is equal to twenty, or an hundred. In John 15: 1, 2, Christ styles himself "*the true vine, and his Father the husbandman*;" and then adds, "*every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth, that it may bring forth more fruit*." Here, the unfruitful branch is expressly said to be "*in Christ*," as well as the fruitful branch; and the question now is, how was it "*in Christ*," or united to him. The apostle Paul answers the question; "*as many of you as have been baptized into Christ, have put on Christ*"—"and as many as have been baptized into Jesus Christ, have been baptized into his death"—that is, they are thereby brought under obligations to live to his glory, and to look for salvation by the merit of his "*obedience unto death*." This must be his meaning; for Mr. C. himself will not contend that all who have been baptized even by immersion were true believers; nor will he say that baptism forms a vital union between the baptized unbeliever, and Christ.

From these observations I think it will be admitted that the opinion of Dr. Campbell, that when the apostles addressed the Christian churches they had not allusion exclusively to their moral purity, but to the circumstance of their being "*devoted, or consecrated to the service of God by their baptism*," is correct; and that they are styled "*saints*," or holy, in the sense that the Jewish nation are styled so, because they were consecrated or set apart to the service of the God of Israel by the ordinance of circumcision. From the whole this appears to me to be the true state of

the case. The visible church was erected, is, and will be preserved in the world to the end of time, as the place where those whom God designed to save through Christ are usually "born again," or "born of God." Those who are thus born again are styled in the Scriptures "the children of God" and "branches in Christ that bear fruit," with other appropriate appellatives. But as these cannot be distinguished with absolute certainty by men from those who have "the form of godliness, but are destitute of the power thereof;" both, for the reasons assigned are addressed by the apostles by the general appellation of "saints,"—of "the church,"—and "the church of God" "which he hath bought with his own blood," because it cost Christ who is God, the shedding of his blood, to prepare the way whereby even this medium of redemption might be erected in this our world, and especially whereby justification and eternal life might be conferred on those who truly believe in his name.

Having now finished the examination of the strictures on my third letter, I shall take the liberty of a little direct conversation with Mr. C. himself. And now Sir, yourself being judge, has not what you call my "new ground," and "new discovery," produced confusion in the Baptist camp, and disarmed you of your former boasted artillery? Is not your having recourse to a pithless and toothless irony, and a bombastical, and sometimes unintelligible apostrophising, instead of argument against this new ground, a proof that this is the case; and were you not aware, that every intelligent reader would consider it in that point of light? If this "new ground," and "new discovery" is as absurd as you say it is, the refutation of it by argument would have been the easier, and your former artillery would not have been, as it is now, useless; but if it is scriptural, as I believe it is, then, you cannot but see, that one day (to use one of your own expressions) it will "tumble your system to the ground." At any rate, is not the ground of controversy narrowed still more by this new discovery as you style it? In proof of the position assumed in the beginning of that letter, that baptism was designed as a mean of admission into the church, for awakened inquiring and praying adults who had a competent knowledge of the fundamental doctrines of the Gospel, as well as for the admission of true believers; I examined all the baptisms that are recorded in the New Testament with any degree of detail.

and shewed, or endeavoured to shew, that there is no evidence that a profession of a living faith, and evangelical repentance was required of the persons baptized, and who appear to have been unregenerate. This was not wondering! nor apostrophising! nor dealing in general and indefinite terms, as you have done in your reply, but coming to the point at once; and in this way, and this alone can any disputed point be satisfactorily settled. Did you examine those cases also, and endeavour to point out the inconclusiveness of my arguments? No Sir—you have cautiously avoided them, and referred to one or two of them only in general and indistinct terms. Am I not warranted then to conclude that you could not overturn those arguments; for if you could, your zeal for the system you have adopted, and your own character as a disputer and writer imperiously demanded this from you. I would also ask you, if that obloquy, and I must add that blasphemy at least in terms, which the defence of your system compelled you to pour on the Jewish dispensation, and the Jewish theology and ordinances which Christ himself attended upon, is not an evidence that there is something “rotten” —I must repeat it,—“rotten to the very core” in that system that requires such a defence? I would hope that you would not deliberately blaspheme the character, and doings of the Most High God, and that what you have written, was written under the deleterious influence of an unscriptural system, and the desperate defence of a cause which you felt was sinking under your feet; and that you will obtain pardon through that blood that was typified by those very sacrifices which you so much undervalue and despise. I would farther ask you; is not your doctrine respecting the means of grace, calculated to harden the sinner in his sinfulness, and to tell him that he is not blameable, although he may neglect all the means appointed for his illumination and conversion? How contrary it is to the tenor of the Old and New Testament, I think I have clearly shewn. You were also led to this by your system: Should it not induce you to examine it more carefully than you have hitherto done? You appear to be ignorant of the obvious distinction between the natural and moral ability and inability of man. Was I to direct you for information on that subject, to any Pedobaptist writer, I suppose you would spurn at the idea of being instructed by the “interested priests.” Well, I will take the liberty of directing you



to a Baptist writer—the modest and acute Fuller, or to his book entitled “The Gospel worthy of all acceptance.” But I will direct you to a greater—to Christ, who complains of sinners thus, “and ye will not come unto me that you might have life;” the ground of which blame he expresses in these words, “they have eyes but they see not, and ears but they hear not, and understandings but they perceive not.” And I would here finally ask you; are not the stories which you have published in your strictures respecting some Pedobaptist preachers in the State of Ohio truly ridiculous, unworthy of the press, and degrading to any man who publishes such miserable stuff? Admitting them to be true, they are no argument for the Baptist, nor yet against the Pedobaptist system. But I am persuaded that was it worth while to inquire after them they would be found to be false—as false as what you have asserted in p. 30, that not one of those I have baptized have given any evidence of “having passed from death unto life.” My own hearers would not, could not say so; nor can I think that any individual of the Baptist church who are amongst us and around us would tell you what hundreds know not to be true; and if true, what had it to do with the question under consideration? If your system cannot be supported but by such means, it is time “to cast it to the moles, and to the bats.” I may perhaps avail myself of the opportunity of addressing you again.

## LETTER VII.

AS Mr. C. affirms "that immersion is the *only* baptism," and as I have called in question in my fourth letter the truth of this position, which involves in it the sweeping consequence of unchurching all the churches in the world, the Baptist church excepted; it was therefore to be expected that he would put forth all his strength, and support this position by arguments strong and clear. The substance of all he has said on this point, so very interesting in itself, may be reduced to the following items, as you may see by reading from the 36th to the 43d page of his strictures—That his friends and followers "can perfectly decide from the New Testament, that the Eunuch was baptized by immersion, because it is said that "He and Philip *went both down into the water, and came up out of the water*"—that *baptizo* signifies to immerse, and nothing else, for if it does not, then the inspired writers "have used ambiguous or equivocal words that have no decided meaning;" whereas Paul says, "we use great plainness of speech"—that I have not produced, nor cannot produce any instance from "authors sacred or profane" where the word is used "to signify to pour or sprinkle;" after which he closes the whole with a detailed list of Pedobaptist and Baptist writers who use the word to signify to immerse, whence he concludes "that I am *condemned, by my own leaders and friends*, and his opponents themselves being judges." p. 43.

It is unnecessary to say any thing more respecting the baptism of the Eunuch, than I have said in the fourth letter. If the words "they went down *both* into the water, *both* Philip and the Eunuch" signify immersion, as Mr. C. says they do, and as he tells us Baptists understand these words, then, as I have already remarked in that letter, Philip must have been immersed as well as the Eunuch—the baptizer, as well as the baptized. Instead of appealing to the prejudices and prepossessions of his friends, Mr. C. should have shewn if he could, that such a consequence does not follow from those words, as he and they understand them.

With respect to the affirmation that *baptizo* must signi-

fy "to immerse" and nothing else, otherwise the apostle could not say that he used "great plainness of speech," it is truly silly; and is a proof, either that he is embarked in an indefensible cause, or that he is unacquainted with the language of the sacred Oracles. I have had occasion to observe more than once, what every intelligent and reflecting reader must have observed; that from the poverty of words in every language, and in the Greek language copious as it is, the same word is used in different acceptations, and sometimes in meanings diametrically opposite to each other. I have shewn in the foregoing letters that the Greek words translated *faith*, *repentance*, *sanctification* and *salvation* are used in the sacred Oracles in different meanings, or that in some places, they are used in a more, or less extended sense than in others; and Mr. C. might as well say, that the inspired penmen did not use "great plainness of speech" when they used those words, as when they used the words *baptizma* and *baptizo*. The fact and truth is, that the writers of the New Testament used these words in the sense in which they had been used in the Septuagint, whence they are borrowed, leaving it to the reader, as every writer must do, to determine from the nature of the subject they discussed, and from other circumstances in which of all the received meanings, they were to understand the words they used.

But Mr. C. tells me p. 39, that I have not produced, and cannot produce an instance from either "the New Testament," nor yet from "classical writers," where the words *bapto* and *baptizo* are used to signify "to pour, or sprinkle."

Every person who has read the fourth letter must be astonished at the first of these assertions, and which I will notice in the proper place. Classical authority I did not produce, as I then thought, and still think, "that if a doctrine is to be ascertained by the meaning of the word that conveys it, it must be by the meaning which the inspired penmen attach to it, and not that of heathen writers." However, as Mr. C. demands it, and as it may possibly be the means of rescuing him from his present error; and at any rate must silence him on this point, I will give him classical authority. I expect that he will admit, that HOMER is good classical authority, and in the poem of the battle of the frogs and mice, he says of one of the wounded frogs, "*ebapteto de aimati limne porphureo*"—"the lake was

*besprinkled, or besmeared with his purple blood.*” Whether Homer was the author of that poem, or not, is a matter of no consequence in the present inquiry. It is admitted to be very ancient, and in the above quotation *bapto* the very root of *baptizo*, must mean to sprinkle, or besmear; for Mr. C. daring as he is in his positions and assumptions, will not pretend to say that the lake was *immersed* in the blood of a frog. Mr. Sydenham quotes an oracle as giving the following directions. “*Asko baptize; dunai de toi ou themis esti*”—“Baptize him as a bottle, but it is not lawful to immerse, or plunge him wholly in water.” It is scarcely necessary to observe that *baptize* in this passage is used in opposition to *immerse* or *plunge*, and therefore cannot mean the same thing. Other instances of *bapto* and *baptizo* being used by very ancient Greek writers, to signify to *sprinkle* or *besmear*, are in readiness should Mr. C. ever call for them in a proper manner. Those I have now produced, with others of a similar import, have been frequently produced by Pedobaptist writers, and should have settled the question with respect to classical authority, and prevented the bold and confident assertion that no such authority can be produced.

But to return to Mr. C.’s extraordinary assertion that I have not produced one instance from the New Testament, where “*baptizo*” is used to signify “to pour, or sprinkle.” Has he forgotten that I have examined all the baptisms in the New Testament that are recorded with any degree of detail, and that the result of that examination was; that in every instance, the circumstances connected with them, combine in declaring, that the ordinance must have been administered by affusion, and not by immersion. This brought the controversy at once, “to the law, and to the testimony;” and where I am persuaded, it must, and will be brought when it is finally settled. Has Mr. C. examined those passages also, and endeavoured to shew that my conclusions were deduced from false premises; and that all those baptisms must have been administered by immersion? His own character as a writer, the expectation of his friends, and the defence of his system imperiously demanded this also from him; but I need not tell you, that he has not even glanced at one of them, the baptism of the Eunuch excepted, and what a poor and feeble reply he has made to my observations on that interesting baptism, you, and other readers have seen.

I might reasonably rest the question here, until Mr. C. shall shew, that the conclusions I have drawn from those baptisms are incorrect. But I will do more. I will now present him with a few more passages from the New Testament, wherein *baptisma* must necessarily mean "a pouring out," or "sprinkling," and *baptizo* "to pour out," or "sprinkle." The first which I shall adduce is Heb. 9: 10, already considered for another purpose. "Which stood only in meats and drinks, and divers washings (*baptismous*) and carnal ordinances imposed on them until the time of reformation." Here, the washings or baptisms prescribed by the Levitical ritual are referred to; and it is scarcely necessary to observe, that although some of these washings required the immersion of the whole body, yet others of them prescribed only the *sprinkling* of water on the persons to be washed, whether priests or people. And it is worthy of particular notice, that in the 13th verse the apostle expressly mentions the mode of washing by *sprinkling*, as one of those divers washings or baptisms. "For if the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ (which is elsewhere styled "the blood of *sprinkling*,") who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

In 1 Cor. 10: 2, it is said of the Israelites, "that they were all baptized (*ebaptizanto*) unto Moses, in the cloud, and in the sea." Whatever the baptism unto Moses meant, here was a baptism however, without immersion. There was indeed immersion on the occasion, but it was of the Egyptians, for we are told that the children of Israel "walked on *dry land* in the midst of the sea, and the waters were as a wall unto them, on their right hand, and on their left;" their baptism then, must have been by the sprinkling of water upon them from the cloud, or from the spray of the sea. I have indeed heard it alleged that this was a baptism by immersion, as the cloud was above them and the waters of the sea on each side. But this like many other fanciful theories and interpretations, has a very material defect. Immersion signifies a being literally overwhelmed in, and wetted with water, but the Israelites walked *on dry land*; nor is it said that they were immersed in the cloud, nor could it be so, as the cloud was above

them. I will only add, that whatever that baptism meant, or was intended to prefigure, the little children and infants were baptized as well as the men and women.

There is another passage, 1 Peter 3: 21, already adduced, in which baptism, and Christian baptism too, is mentioned, but which cannot mean the application of water by immersion, but by some other mode. "Eight souls (says the apostle) were *saved by water*." "The like figure whereunto *even baptism, (baptisma)* doth also now save us." In this passage the apostle evidently draws the comparison, betwixt the temporal salvation of Noah and his family *by water* in the ark (probably a type of the church) and baptismal water, as a mean of spiritual salvation. Now, how were Noah and his family saved *by water*. Was it by being immersed in it? No—that was the case with the antediluvians who despised the church of God in the family of Noah; but by being borne up by it; and during the time they were in the ark they were doubtless sprinkled like the Israelites in the Red Sea, by the spray of the mighty ocean tumbling and breaking around them. This, as it respects the mode of applying water in baptism, must be the apostle's point of comparison, and to apply it to immersion is contrary to truth, and to fact; or to understand the word *baptism* in this passage as meaning immersion destroys the comparison altogether; for it was the antediluvians who were immersed, as were the Egyptians in the Red Sea.

I shall mention another passage, Luke 12: 50, wherein baptism is mentioned, but where there can be no allusion to immersion. "I have a baptism (*baptisma*) to be baptized with, and how am I straitened until it be accomplished." By the baptism in this place, some commentators understand the tears and blood which Christ shed during the time of his scourging and crucifixion; and others those vials of divine wrath that were poured out upon him when suffering for guilty men. But understand this baptism as having reference to either of these circumstances, or to both, the most fruitful imagination cannot conceive of any thing like immersion; for Christ was not, could not, be immersed in his own tears and blood, and was only sprinkled or besmeared by them; and the vials of divine wrath are represented in the Scriptures, as being "poured out," but no where is it said, that any were immersed in those vials. See Jeremiah 10: 25. Revelations 16: 1.

I shall only adduce another passage, 1 Cor. 12: 13, in which the word "baptized" cannot mean "immersed," but the allusion must be to pouring out, or sprinkling. "For by one Spirit are we all baptized (*ebaptisthemen*) into one Body, whether we be Jews or Gentiles, or whether we be bond or free; and have been all made to drink into one Spirit." That by the "one body" in this passage, the apostle meant true believers who are elsewhere styled "the body of Christ;" and that by the "one Spirit" he meant the Holy Spirit, will not I think be controverted. But he says, that true believers are all baptized into this "One Body," by this "One Spirit." How?—By his regenerating influences—"unless a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." And how are believers said to be regenerated by the Spirit's influences? Is it by being immersed in those influences? So it would be, according to Mr. C; for he tells us that *baptizo* signifies to immerse, and nothing else, and should have been always so translated. But is there such a phraseology as being immersed in the Spirit's influences?—No.—The phraseology is, "I will pour out my Spirit;" and this in the passage is styled "being baptized by the one Spirit into one body." I have alluded to this very consideration in my fourth letter, as an argument for baptism by affusion and not by immersion. In p. 43, Mr. C. replies by telling me, "that a child might put it to silence by asking me, "if baptism signify sprinkling, how could a person be said to be sprinkled into the Holy Spirit?" It may suffice to say, that there is no such phraseology in Scripture as persons being immersed *into* the Spirit, or his influences, or sprinkled *into* the Spirit, or his influences. The phraseology is, "to sprinkle *with*, or *upon*." "I will sprinkle clean water *upon* you, and ye shall be clean—and I will put my Spirit *within* you;" and how the Spirit is put within us, Jehovah tells us in another place—"I will *pour* water upon him that is thirsty and floods upon the dry ground; I will *pour* out my Spirit upon *thy seed*, and my blessing upon *thy offspring*; and they shall spring up as among the grass, and as willows by the water courses." To prevent misrepresentations, it may be necessary to observe here, that I have not adduced the foregoing passages as a proof that Christian baptism is to be administered by affusion. That, I have already done in the fourth letter;

and the last of these passages when duly considered is also full to the point. I have adduced them only that the reader may see that notwithstanding Mr. C's repeated and confident assertions, that *baptisma* and *baptizo* always signify "immersion," and to "immerse" in the New Testament, yet I trust, I have shewn that nothing is more contrary to truth and to fact.

In the fourth letter I produced the authority of SCHLEUSNER confessedly one of the ablest Lexicographers of ancient or modern times, as saying; that although *baptizo* is used with some frequency in Greek authors to signify "to immerse and dye, to dip into water, yet in this sense it is never used in the Greek Testament." Mr. C. is very angry at this, as was to be expected, and in p. 39, demands his authority for saying so. It might suffice to say that it is not to be expected that in a Lexicon every place where the word is used in the New Testament, would be particularly mentioned, and the reasons assigned for its proper or necessary meaning in that place. This, however has been done by Dr. Rice of Richmond in the first number of his PAMPHLETEER, which we recommend to the perusal of all who wish for information on that subject, and to none more than to Mr. C. and his friend Philalethes—it may do them good. The words "baptism" and "baptize," as he tells us in the close of his pamphlet, occur ninety times in the New Testament. "Of these sixty five are wholly indeterminate; sixteen on the whole favour the mode by sprinkling or affusion; two or three of these make it morally certain that the ordinance was thus administered; and of the remaining nine passages, not one of them, nor all together, however they may have been relied on, prove that baptism was administered by immersion." The late Mr. J. P. Campbell as I have already observed in the fourth letter has examined all the places where these words occur in the Septuagint, and proved I think incontrovertibly, that their primary meaning in that translation is, "to smear, to tinge, to wet with some liquid;" and that to immerse is only a secondary meaning: this, we also recommend to the perusal of Mr. C. and his friend. Mr. C. has said more than once that the Pedobaptist clergy in general, and myself in particular have "taken away the key of knowledge" on this important subject, and in p. 39, he requests me to tell him where he may find it. I cheerfully comply with his request; and I now tell him, that it is not to be found in



the writings of either BOOTH, or the Socinian ROBINSON, but in those passages of the New Testament that speak of baptism as an ordinance of the Christian dispensation, and particularly in those passages that record the time, place, and circumstances of the persons who were baptized by the apostles. This is the only key that can unlock the cabinet of truth to him on this subject. If he will apply it aright, I have no doubt of his soon changing his present opinions. Near twenty years ago my own mind was agitated respecting this subject, and I was once not far from embracing the same opinions; but by studying those passages in the original language, and reflecting as closely as I could on the subject, I was led to embrace those which I now advocate. I placed this key before him in my fourth letter, but either, he did not see it, or found that it would not suit the lock constructed by BOOTH and ROBINSON, and therefore the cabinet is still to him unopened. If he would bear it, I would advise him to make another trial. It might be profitable to him; and certainly more honourable, than to be publishing indiscriminate abuse on the Pedobaptist clergy, as "interested priests," "who have taken away the key of knowledge from the people."

As for the detailed list of Pedobaptist writers which Mr. C. has given us, in pp. 40—43, from Booth's "PEDOBAPTISM EXAMINED," and who he says acknowledge that *baptisma* signifies immersion, and *baptizo* to immerse, it is nothing whatever to the point at issue—it is mere sophistry, and as I will shew, something worse than sophistry. If I was worthy to be ranked with such respectable company, I should have no objections that he would add my name to the list, for I have no where said that *baptizo* signifies to sprinkle only, nor is there any thing in the preceding letters whence such an inference can be legitimately drawn. That those words are used by Greek writers to signify to wash by immersion is acknowledged by Pedobaptist writers, but they contend that the Greek writers use it to signify to wash by other means; and for this they have the authority of the best Lexicographers and critics, both ancient and modern. Besides those already adduced, Schrevelius defines those words thus—"baptisma, baptism, baptism"—"*baptismos, lotio, washing—baptizo, baptizo, to baptize, mergo, to plunge, lavo, to wash;*" and STOCKIUS, one of Mr. C's own authorities, and to whom I have had lately access, gives *lavo, to wash, tingo, to tinge, as the first,*

and *immergo*, to immerse, as the secondary meaning of *baptizo*. Amongst the Pedobaptist authorities adduced by Mr. C. we see the name of Dr. Owen, who, he says, in his posthumous works p. 581, defines the word thus, "to dip, to dye, to wash, to cleanse." Now, this is just what Pedobaptists say, that although it is used by Greek writers to signify to wash by immersion, yet it is used also to signify to wash by other means; and accordingly Dr. Owen in his exposition of Heb. 9: 10, tells us, that "baptism is any kind of washing by dipping or sprinkling." It may not be amiss however to observe here, that there is an omission or rather suppression of the Doctor's words as quoted by Mr. C. whether by him or Mr. Booth, from whom he borrowed it, I do not know, nor is it material. Mr. C. quotes Dr. Owen as saying, "that no honest man who understands the Greek tongue can deny the word to signify to dip;" whereas the Doctor's words are, "no honest man who understands the Greek tongue can deny the word to signify to wash as well as to dip." And not only is this the case, but the same great critic and erudite scholar says in the same place, that Hesychius, Julius Pollux, Phavorinus and Eustachius, critics of high reputation, render the word "to wash"—that Scapula and Stephanas render it by *lavo* or *abluo*, which Latin words signify to wash also; and that SUIDAS renders it by *madefacio*, *lavo*, *abluo*, *purgo*, *mundo*, all of which signify to wash by other means than by immersion; and I know of no other means than by pouring or sprinkling water on whatever is to be washed. We also see amongst Mr. C's Pedobaptist authorities the names of Calvin, Beza, Mastricht, and Leigh, who he says acknowledge in their writings that *baptizo* signifies to dip. This is not denied, but they also say that it signifies to sprinkle. Thus Calvin in his INSTITUTES vol. 3, p. 345, ed. N. Haven, says, "whether the person baptized be wholly immersed; and whether thrice or once, or whether water be only poured or sprinkled upon him is of no importance." Beza as quoted in REED'S Apology, says, "They are rightly baptized who are baptized by sprinkling." Mastricht as quoted by the same, says, "Baptism signifies washing, either by sprinkling or dipping." To the same purpose is his quotation from Leigh; "Baptism is such a kind of washing as is by plunging; and yet it is taken more largely for any kind of washing, even where there is no dipping at all."

Such, are some of the Pedobaptist authorities which Mr. C. has produced, for the purpose of proving that *baptizo* signifies to dip, and nothing else. This must be his design, for any acknowledgement from them that would not amount to this could be of no service to him in the present controversy. If the limits assigned to this letter would admit, and if we had access to all the other authorities he has brought forward, the result we are persuaded would be the same. Indeed, the very consideration that they were Pedobaptists proves, that their opinion with respect to the meaning of the word *baptizo* was the same as Dr. Owen's, Calvin's, Beza's, Mastricht's, and Leigh's; unless we believe that they were the very worst of men, who practised in divine things contrary to their belief—but that was not their character. The list which Mr. C. has given us has the air of extensive reading, and great research, and with some will give him the character of a very learned man. But if my recollection serves me right, it is transcribed if not altogether, yet pretty generally, from Mr. Booth's "PEDOBAPTISM EXAMINED;" but he has not Mr. Booth's candour; for Mr. Booth as quoted by Mr. Reed in his apology p. 110, "desired his reader to observe that *no inconsiderable part* of these learned authors, have asserted, that the word baptism signifies pouring or sprinkling as well as immersion." Then, my opponent Mr. Booth being judge, I am not "condemned by my own leaders and friends," as Mr. C. says I am; but in the mean time, where is Mr. C's candour as a writer, and honesty in quoting other men's writings?

Some of my readers may now be ready to ask; why does Mr. C. contend as tenaciously as he does, that *baptizo* signifies to dip, and to dip only; and why does he resort to means not the most honorable for the support of that position? The quantity of water applied to the body in that ordinance cannot of itself have any efficacy on the person baptized, as the efficacy depends entirely on sovereign grace. The ordinance of the Supper is styled "*deipnon*, a word that signifies a full meal, and "a great supper," Luke 14: 16; and Baptists themselves do not contend, that in celebrating that ordinance, the communicant should eat a full meal; and admit, that where there is a believing and contrite state of heart, the communicants "shew forth the Lord's death," and hold communion with Christ and one another; although they eat only a small piece of bread,

and drink but a small quantity of wine.—Why it may be asked all this; and how is this strange and inconsistent conduct to be accounted for? In this way—If the word in Greek writers is used to signify to wash by other means than by dipping, as I have shewn from the highest authority ancient and modern, is the case; and if it is used in the New Testament to signify washing by pouring or sprinkling, as I have also shewn is the fact; then, the Baptist system as it respects this point, “*tumbles to the ground;*” and Mr. C’s position that “immersion is the only baptism,” is not only unscriptural, but comes under the character of what the apostle Phil. 3: 2, styles “the concision,” or a position that instead of uniting, has a tendency to *cut*, and rend the church, and of which he cautions us to beware.—“Beware of the concision: For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.” It is true, that the caution was given with respect to the Judaizing teachers who enjoined circumcision as well as baptism on the Gentile converts; but it is applicable to all who teach and enjoin systems that tend to *cut* and rend “the Body of Christ,” or his church. It may not be amiss here to observe, that there are two other Greek words *duno*, and *dupto*, from the latter of which comes our English word “*dip*,” and which are used to signify to immerse and immerse only, and it cannot but have struck every reflecting person who is acquainted with the Greek tongue, that if baptism was to be administered by immersion, and by immersion only; and if immersion was necessary to constitute the validity of baptism; then, Christ who appointed this ordinance would have certainly used one or both of these words, and not a word that signifies to wash by both dipping, or pouring or sprinkling water on the thing or person to be washed. If it is said that “*duno*” is used sometimes to signify “to drown,” or “to sink to the bottom like a stone,” this is however not the case with “*dupto*,” it simply signifies “to dip,” and to dip only. These observations shew the silliness of one of Mr. C’s arguments in p. 37, for administering baptism by immersion; that as the Greek words “*raino*” and *rantizo* signify to sprinkle or asperse, and *bapto* or *baptizo*, to dip, plunge, or immerse; now as in English we never use “to dip,” to signify the same as “to sprinkle,” so never does *raino* in Greek signify *bapto*, nor *bapto*, *raino*.” It is enough to say to this ludicrous argument, partly in prose, and partly

in verse, that it is founded on what logicians call, "*petitio principii*," or begging the question. It takes for granted that *bapto* and *baptizo* signify to dip, and to dip only; but I have shewn from both sacred and profane writers that that is not the case.

Before I close the examination of Mr. C's strictures on this point, it may be necessary to observe that when the heathen Greek writers used *baptisma* to denote washing by immersion, they meant a literal washing from contracted filth, but when it is used in the New Testament to denote the initiating ordinance into the Christian church, it is used figuratively, to denote the removal of guilt and moral pollution by the blood and Spirit of Christ, the former of which is styled "the blood of sprinkling" and the latter "a pouring out," or sprinkling clean water upon us that we might be clean; and this accounts for its being used not in its primary, but secondary sense, that it might be a fit emblem of the all-important things to which it directs the attention of the person baptized. I have sometimes thought that an inattention to this circumstance is what has led Mr. C. and other Baptist writers to contend so tenaciously as they do, for *baptism* by immersion. Because the primary meaning of the word is washing by immersion in some Greek writings, they have thence drawn the conclusion that it should be so understood when denoting the initiating ordinance into the church, without reflecting that it is not used in a literal but figurative sense. But as I have already observed, the point in dispute must be finally settled by the meaning which the inspired penmen have affixed to it; and what that meaning is, I have endeavoured to ascertain by an examination of the baptisms recorded in the New Testament. Mr. C. may now, if he pleases, bring forward all the instances he can collect from Greek writers who use the word *baptizo* to denote to wash by immersion, and all the other instances which Mr. Booth has collected from Pedobaptist writers of every denomination who have said the same thing: provided he will not suppress or omit their words as he has done those of Dr. Owen; and when he has done this, Presbyterian Pedobaptists will say to him as Chillingworth once said to the Roman Catholic writers respecting the Bible. "The Bible, the bible, (said that great man) is the religion of Protestants:"—So say we, The New Testament, the New Testament, is the creed of

Presbyterian Pedobaptists, both with respect to the subjects, and mode of administering the ordinance of baptism.

That the New Testament when examined in the original language, speaks of baptism as administered by affusion, I trust, I have proved in the fourth letter. And indeed, this was to be expected from the greater spirituality, simplicity, and mildness of the Christian dispensation of grace. Although I admit that baptism administered by immersion is valid, as the mode of applying the water is only a circumstance, and enters not into the essence of the ordinance, yet I may confidently say, that it is not suited like *affusion* to all climates, to all ages, and to persons under all possible circumstances. Baptism administered by immersion, in the mildest climate, would be attended with immediate death, to persons labouring under some diseases, and reduced to great debility of body. But it can be administered by affusion or sprinkling, with the greatest safety to such, in the coldest climate, and in the coldest season of the year—under the Arctic or Antarctic circles, as well as under the Equator. I shall select as an example the baptism of Saul of Tarsus. When Ananias was sent by the Lord Jesus, for the purpose of baptizing him, and that he might receive his sight, Saul had neither eat, nor drank for the three preceding days. Now, would it have been safe, to have led him away under those circumstances, to a river, and immerse him in cold water, or is there the most distant hint that that was the case? On the contrary, we are told, that after he received his sight, Ananias said unto him “*anastas baptisai*,” which literally means, “*standing up, be baptized;*” and this, as already observed is an instance of a baptism, that could not be administered by immersion, for we are expressly told that he was “*standing*,” at the time the ordinance was administered unto him. It may not be amiss to observe, that the translation which I have given to the participle “*anastas*,” is not forced, for the purpose of supporting a particular point, for the same word is translated in the same manner in Acts 1: 15. “*Anastas Petros*,” “Peter stood up,” or “Peter standing up,” and in chapter 5: 34, it is also said, “*anastas de tis Pharisaios*,”—Then there stood up a certain Pharisee, &c.

I shall close this letter by just farther observing, that in Acts 15: 10, Peter styles circumcision “a yoke of bondage,” which neither the Jews of that day, “nor their fathers were

able to bear;" and it was doubtless a part of that "hand-writing of ordinances," which Paul speaking in the name of the Jewish nation says, "was against us, which was contrary to us," but which he tells them, Christ "took out of the way, nailing it to his cross:" Col. 2: 14. But why was circumcision such a "yoke of bondage" to the Jews? Doubtless, because the administration of it, was attended with pain; but every person must see, that as "a yoke" there is no comparison betwixt the administration of that ordinance, and baptism administered by immersion in northern climates, to persons labouring under dangerous maladies; for painful as circumcision was, it was not attended with danger to the life of the subject; but not so with baptism administered by immersion under the circumstances which I have mentioned. Let it not be said, that we are to expect the divine protection in the discharge of incumbent duty, although life may be endangered or lost, in the discharge of that duty. The question is; are we to suppose that Christ who came into the world, not to abridge the privileges of his church, by casting out those he had once planted therein, but to enlarge those privileges; and not to add to, but to take away those burdens which he had imposed upon her, for wise reasons, for a certain time, would appoint an ordinance binding "on all nations," the attendance on which in many cases, would require the miraculous interposition of his providence for the preservation of life, when the end to be answered thereby, could be obtained without that miraculous interposition. I shall only add, that I do not offer the preceding observations as a positive proof that baptism is to be administered by affusion or sprinkling. That is to be ascertained by the New Testament, and to that I have appealed, and do appeal; but they are certainly entitled to serious consideration, as they go to shew, that to administer that ordinance by affusion is agreeable to the established order of nature and fitness of things, but to administer it by immersion, would in many instances, be contrary to that order and fitness. From the whole, you will now judge, whether "immersion is the only baptism," and that baptism administered by affusion is null, and void; and consequently, that there never was, nor is, a church of God in the world, but the Baptist church. We will inquire into the origin of that church in the next letter.

## LETTER VIII.

TO wipe off, as he tells us, "*the base calumny*" which I have cast upon the Baptist denomination, Mr. C. from page 45, to 57, attempts to prove that the Baptist church existed in the days of the apostles, and that there has been a regular unbroken chain of Baptist churches from that time to the present day.

How, any man who has the least regard for his character, and who has read the fourth letter, could say, that I have calumniated the Baptist denomination, is, I confess, what I cannot account for. I have said in that letter that "it was with reluctance that I have introduced the German Anabaptists at all into the Review—"that it was not with a design of casting reflections on the present Baptist church: for although I think them mistaken on the subject of baptism with respect to the infants of church members, and the mode of administering that ordinance, yet I feel happy in saying, that they have evinced for upwards of a century past, that they have renounced the anarchical principles of their predecessors, and that they are as firm supporters of lawful civil government, as any other religious denomination." Nor have I calumniated the Anabaptists of Germany, nor introduced them wantonly, or unnecessarily into the "REVIEW." Mr. C. had affirmed in the appendix to his book, that "infant sprinkling" as he scoffingly calls infant baptism, "has uniformly inspired a persecuting spirit." This heavy and serious charge I have examined, by an inquiry into the doctrines held by Presbyterian Pedobaptists on that point; and shewed, I trust, that their principles instead of inspiring that hateful and wicked spirit, lead to benevolence, and to the cultivation of all the social virtues. If my reasoning was wrong, Mr. C. should have pointed it out; but instead of this, he makes a most furious attack on the characters of CALVIN, and of JOHN KNOX, the Scotch reformer, because they were Pedobaptists; and because as he says, they behaved intolerantly in some instances, to Socinians and Papists—resumes the subject in p. 60, and then finishes his STRICTURES with a detailed list of the sufferings of the Baptists, or rather of the anarchical Anabaptists under the kings of England.



I have no disposition, nor am I under any necessity of defending any intolerant acts of CALVIN, or of KNOX, or of the kings of England. Mr. C. has not proved, nor can any man prove, as far as actions are connected with the principles whence they flow, that the principles of Pedobaptism as held by Presbyterian Pedobaptists lead to persecution. If CALVIN acted intolerantly to the Socinian SERVETUS (and that is justly disputed,) and if KNOX did not disapprove of the murder of the blood-thirsty and persecuting Cardinal BEATON, (but he had no agency in it) it is to be imputed to the ignorance of the age in which they lived, respecting the rights of man, and the rights of conscience, together with their recent sufferings from Papal Rome; and not to the circumstance of their being Pedobaptists. Whatever their spots and failings were in this respect, it is to their zeal and intrepidity that the present generation are indebted for the civil and religious liberty, which they so richly enjoy. I am persuaded however that Mr. C. would not have introduced CALVIN and KNOX into his "STRICTURES," had I not introduced the German Anabaptists into the REVIEW. But as I have already said, I did not introduce them wantonly, nor unnecessarily. Principles are the sources of actions. I traced their actions up to their principles, and shewed at the same time, that the political and theological principles avowed and published by Mr. C. in his book and in his essays against moral societies, and the laws of Pennsylvania against vice and immorality, are the same that were avowed and practised upon by that turbulent and disorganizing people.— "It was to point out to Mr. C. the dangerous tendency of those principles—to induce him to review his *present* creed; and to induce those who read his book to reflect before they adopted those principles." It was this that induced me to introduce the German Anabaptists, and to mention their conduct as the result of their principles. He has made no recantation, nor given any explanation respecting those principles, but by way of retaliation poured indiscriminate abuse on Pedobaptists as persecutors, without shewing that their principles lead to, beget, and foster that malignant spirit. I am sorry for his own sake that I have failed in my benevolent intentions. Since then this is the case, I will only say, what his friend PHILÆTHES has said to myself more than once, whether justly or unjustly the public will judge; and with the variation of substituting Penn-

sylvania for Israel—"To your tents, O Pennsylvanians!"—what have you to do with this man whose principles if imbibed, lead to anarchy, licentiousness and blood; and who in his writings has given the fullest evidence, that he hates the Pedobaptist clergy with the most cordial hatred. It is well for them that his power extends no farther than defamation; for every reflecting person who has read his *BOOK* and "*STRICTURES*," must have seen, that the spirit manifested in both, if indulged, and an opportunity offered, would push him on to persecute them farther; shall I say—even unto death. I had thought, or hoped otherwise when I wrote the fourth letter, but he has compelled me to change my opinion.

Having made these necessary preliminary observations, I will now examine Mr. C's testimony for the existence of a Baptist church in the apostolic age, and from that time to the present day. But before we enter upon this, it will be necessary to state the question fairly, and to shew with precision wherein the Baptist and Pedobaptist church agree, and wherein they differ; for I still believe that there is a church of God amongst the Pedobaptists. I would therefore observe that it is a principle agreed upon betwixt Baptists and Pedobaptists, that when adult persons who have not been baptized, profess faith in Christ, they ought to be baptized on that profession. This is a principle common to both, and on this principle both parties act. This observation is the more necessary, because I am persuaded, that many serious and well-meaning Baptists have imposed upon themselves by supposing that all those passages in the New Testament which speak of adult persons being baptized on a profession of faith in Christ, are so many proofs for the Baptist, and so many arguments against the Pedobaptist system and Church. Peter Edwards mentions a Baptist minister who for many years had imposed upon himself in this manner; and I am sometimes inclined to think that this may be the case with Mr. C. But let it be recollected that the difference betwixt the two parties is this—that while Pedobaptists agree with Baptists, that unbaptized persons professing faith in Christ ought to be baptized, they contend that the minor offspring of such should also be baptized; and that pouring water on the subject is a scriptural, if not the only scriptural mode of administering that ordinance: but Baptists say, that the baptism of such infants is a nullity; and not only so, but that the bap-

tism of adults if not administered by immersion is a nullity also. There are a few sects amongst the Baptists who do not go so far; but according to Mr. C's creed "immersion is the only baptism." It is also necessary to observe farther, that for the purpose of shewing Mr. C. the absurdity of this tenet, I observed to him in the fourth letter that it was incumbent upon him to prove unequivocally, or by "positive precept or precedent," that the apostles baptized by immersion and by immersion only; and to trace a succession of Baptist churches from their time to the present day; "and that there must not be a broken link in the chain; for as not only infant baptism, but the baptism of adults if not by immersion, is according to his New Catechism a nullity; then, as persons baptized in either of these ways "are still in an unbaptized state, they have consequently no right to administer the ordinances of the Christian dispensation to others. This, Mr. C. has undertaken to do, and let us now attend to, and examine the testimony.

"*First Century.* Anno Domini 33, we read in a well attested history of a large Baptist church which was formed on a grand model by the immediate agency of the Holy Spirit. On the day of Pentecost 3000 souls were illumined, led to repentance, and *added to the church.*"

"*Added to the church*"—What church?—The Jewish church certainly; for there was no other church in the world; and this, according to Mr. C's own acknowledgment, is a proof that the Christian was "added to," or ingrafted into the Jewish church. But passing this by; the baptizing of these 3000 is just what Pedobaptists would have done, had such an extraordinary circumstance taken place amongst them, and what their Missionaries amongst the Jews and Gentiles do every day, whenever any profess faith in Christ, and request to be baptized. The church at Jerusalem then, has not as yet one single feature of being a Baptist church. To prove it a Baptist church, Mr. C. should have proved; 1st, that those three thousand Jews were baptized by immersion; and 2dly, that although their male children had previous to this, been admitted into the church of God by circumcision, and the female children by sacrifice, that they were no longer entitled to that privilege. In the fourth letter, I have assigned reasons why it is apparent to myself, that they must have been baptized by affusion; and Mr. C. should have shewn the invalidity of those reasons,

before he could claim the church at Jerusalem as a Baptist Church. I have also argued from the words "*the promise is to you, and to your children,*" that Peter urged and enjoined the baptism of their children on that occasion, as well as of themselves. Mr. C. should have also shewn that my inference from these words was wrong. But this he has cautiously avoided; and until he does so; I must, and do claim the church at Jerusalem, as a Pedobaptist church in the fullest sense of the word.

Mr. C's next testimony is as follows.—"The second church that was planted was at Samaria—PHILIP went down into Samaria and preached Christ unto them. And the people with one accord gave heed unto the things which PHILIP spake. *When* (not before) they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized *both* men and women." "The second church planted on earth was also composed of men and women who professed faith before baptism; consequently a Baptist church."

The Samaritans were a mongrel people, partly Jews, and partly Gentiles. What Philip did on that occasion Pedobaptists have done, and would do in similar circumstances. Mr. C's inference therefore that the church at Samaria was a Baptist church is what logicians call "*a non sequitur;*" or a syllogism in which the conclusion does not legitimately flow from the premises: for all that he has told us concerning this church is as applicable to a Pedobaptist, as to a Baptist church. It may not be amiss however to observe, that the conduct of PHILIP in planting the church at SAMARIA was calculated to destroy that "*spiritual,*" and "*spotless*" church for which Mr. C. and his brethren the German Anabaptists contend. Simon Magus was one of the persons baptized on that occasion, and it will not be contended that he was a *spiritual* man at the time he was baptized. But the German Anabaptists had the advantage of Philip; inasmuch as they laid claim to the gift of discerning the spirits of others, or of ascertaining the spiritual state of their fellow men. I do not know that Mr. C. lays claim to this gift, but, sure I am, that if he is not possessed of it, he can never build up that spotless church for which he contends.

Mr. C's third testimony is the church of Cesarea. "It is (he says) a church interesting to us, inasmuch as it was a Gentile church, or a Gentile people composed it."

“This church (he adds) was evidently a Baptist church.”  
 “While Peter spake these words, the Holy Ghost *fell* on all them that heard the word.—Then said Peter, can any man forbid water that these should not be baptized as well as we, and he commanded them to be baptized in the name of the Lord.”

This, is just what a Pedobaptist missionary to the heathen would do, provided it was now the will of God to bestow on those to whom he preached, the gift of tongues, as was the case with those who were assembled on that occasion in the house of Cornelius; as that would be a sufficient evidence that God designed such persons for some useful purpose in his church. And admitting that the Holy Ghost was then poured out upon them in his sanctifying influences, it alters not the case. It proves only, that true believers, whether Jews or Gentiles, have a right to the ordinance of baptism; but this, as already observed, is a principle common to Baptists and Pedobaptists.

But besides this; the words, “can any man forbid water,” to myself clearly imply, that the water with which they were baptized, was brought into the house or apartment where they were. And as I have shewn in the 4th letter, that the manner of applying water in baptism is emblematical of the manner of the Spirit’s operations on the heart, and which is admitted by Mr. C. then, the words “the Holy Ghost *fell* on them that heard the word,” clearly import that the water *fell*, or was poured out on those who were baptized on that occasion. And to this I would add, that in the 2d letter I have offered reasons which to myself are conclusive, that the children (Oikos) of Cornelius were baptized in consequence of his faith. The church of Cesarea then, has the aspect of a Pedobaptist, and not of a Baptist church.

Mr. C. also claims the churches at PHILIPPI, at CORINTH, at ROME, at COLOSSE, at EPHESUS, and the churches of GALATIA as Baptist churches, because he says it may be said of all of them, “as was said of the Corinthians, viz. many of the Corinthians hearing, believed, and were baptized.”

This, as has been observed is no proof that they were Baptist churches. But there is something said of the church at Philippi, and the church at Corinth, which Mr. C. should have noticed, but which he has carefully passed

over; and which when examined, positively proves that they were Pedobaptist, and not Baptist churches. Lydia, and the jailor are the first members of the church at Philippi on record, but it is positively said that their "*houses*" or families were baptized at the same time with themselves; and what the inspired penman must have meant by their *houses* I have shewn in the second letter. There is indeed nothing said of the manner in which Lydia and her *house* were baptized, but with respect to the jailor and his *house* all the circumstances combine in proving that they were baptized by affusion, and not by immersion. Mr. C. has seen all this, and if the inference I have drawn was wrong why did he not point it out?

With respect to the church at Corinth, Paul tells us 1 epistle 1: 16, that he "baptized the *house* of Stephanas, and in the 7th chapter he tells us, "that the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else (says he) were their children, unclean, but now are they holy;" and that in the word "*holy*," he refers to the baptism of their children, I trust I have clearly shewn in the second letter also. This settles the point at once; and the very first link in the chain of Baptist churches from the days of the apostles to the present time, is unhappily for C. wanting. And not only is this the case, but there is full and clear evidence that the first churches at Jerusalem—at Cæsarea—at Philippi, and at Corinth were founded on the Pedobaptist plan of baptizing the *houses*, or children of those, who themselves were baptized on a profession of faith in Christ. And as there was doubtless a uniformity amongst the apostles in this respect, the legitimate conclusion is, that the other churches were founded on the same plan, or "grand model" as Mr. C. expresses it.

We might here close our examination of Mr. C's "Strictures," for it is of no moment, when, or where, the Baptist system and church first appeared, since it is no where to be found in the sacred records. But as he has brought forward human testimony in support of his hypothesis, that the Baptist church existed in this and the following centuries, we will examine this testimony for a few centuries, that he may not say, that we shunned the inquiry; and that if we cannot find the Baptist church, we may perhaps in the way, find the MATRIX whence it sprung in process of time.

The human testimony of this century are, "The Magdeburgenses, Clemons,—Ignatius, and D. Balthazar Lidius." As for the writers of the Magdeburgh History, their testimony, or rather their opinion, "that infants were not baptized in this century, and that baptism was administered by dipping," it cannot be of any weight in this inquiry, even as human testimony; because they lived some centuries after the apostolic age, and at a time when the church was considerably corrupted. The same may be said of BALTHAZAR LIDIUS. He lived still later, and his testimony, "that the people afterwards called WALDENSES practised believer's baptism in this century," is nothing to the purpose; but we will meet with the "WALDENSES" hereafter. Who CLEMONS was I do not know. Perhaps Mr. C. means CLEMENS usually styled ROMANUS, and by some thought to be the CLEMENT, whose name the apostle Paul says "was written in the book of life." Admitting this to be the case; his testimony "that the right subjects of baptism are such as have passed through examination, and received instruction," does not prove that the children of church members were not baptized, and that baptism is to be administered by immersion, and by immersion only. The testimony of IGNATIUS who it is said lived in the apostolic age,—"that baptism ought to be accompanied with faith, love, and patience after preaching," is equally indefinite. The whole world at that time was composed of Jews and Gentiles, and CLEMENS and IGNATIUS are evidently speaking what was, or ought to have been, the character of those Jews and Gentiles who believed in Christ, previous to their being admitted into the Christian church by baptism. Such is the testimony divine and human which Mr. C. has adduced to prove, that the infants of church members were not baptized in this century; that baptism was administered by immersion, and by immersion only, and that "immersion is the only baptism;" for let it be recollected, that it is this that distinguishes the Baptist from the Pedobaptist church; and that to baptize Jews or Gentiles on a profession of faith in Christ, is a principle and practice common, to both. I think I may say that he has not produced even a shadow of proof; and that his own testimony from the New Testament proves that the church in the first century was formed on the Pedobaptist plan.\*

\*The scripture history from the death of Christ, to the writing of the last of Paul's epistles embraces a period of upwards of thirty

*Second Century.* The only testimony which Mr. C. produces in proof of a Baptist Church in this century is an extract from the 2d apology of JUSTIN MARTYR to the Roman Emperor ANTONINUS PIUS. There is nothing in this extract as given by Mr. C. that bears on the point, but the first sentence. It is this—"I will declare unto you how we offer up ourselves unto God, after that we are received through Christ: those among us who are instructed in the faith are brought to the water, then they are *baptized therein* in the name of the Father, and of the Son, and of the Holy Ghost."

I do not object to this extract because it contains any thing unfavourable to the Pedobaptist system, for you will have observed that it alludes only to those adult persons who were baptized, and I will shortly prove from this same Father that infants were baptized in his day, which was near the very age of the Apostles: but I object to it, as not only garbled, but unfairly translated. The original is to be found in J. P. Campbell's book p. 101, where it is also translated, and which I will also shortly produce for another purpose, and the reader will then see, that instead of the words "*baptized therein*," which were designed to convey the idea that immersion was the mode, the original words are—*en to hudati tote loutron poiountai*," which literally signify "they are then made clean *in or with* water;" and it will be recollected that I have shewn that the words "*en hudati*" in Mark 1: 8, and elsewhere, necessarily signifies "with water," and is so rendered by our translators, partial as I have shewn they were to dipping.

Now, that this father who lived within forty years of the apostolic age, teaches that infants were baptized in his day, is apparent from the following quotation, the original of which is to be found in J. P. Campbell's book p. 98. "*Several persons among us sixty or seventy years old, and*

years, and 60 years to the writing of the Revelations by John. We are told in that history of a number of Jews and Gentiles being baptised on a profession of faith in Christ; but there is not a single record, nor even a hint of the children of such when arrived to adult age being baptised on their own personal profession of faith. I know of no way of accounting for this, but that they were baptized in infancy; for it is not to be supposed, that none of them when arrived to mature age, would embrace the religion of their fathers. To a considerate and unprejudiced mind, this circumstance will go far in deciding the question in regard to infant baptism.



of both sexes who were discipled (“*ematheteutheesan*”) or made disciples to Christ in their *childhood*, do remain uncorrupted.” It is worthy of particular notice that this father uses the very word which our Lord uses in Mat. 28: 19, when he said, “Go, disciple (“*matheteusate*”) all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost;” and is a proof that he considered this passage as including infants as well as adults. But the principal object which I had in view in bringing forward the quotation from this father is this—that as the life of man is now confined to “three score and ten years,” with a few exceptions; then, the *several persons* mentioned by this father must have been baptized not only in their infancy, but in the very age of the apostles. Mr. C. indeed in p. 105 of his book objects to this testimony for the baptism of infants, by saying, that the Greek words “*ek paidion*” translated “*childhood*” may signify persons of ten or twelve years of age, “and that persons of this age have been admitted to baptism by both ancient and modern Baptists.” It may suffice to silence this flimsy objection by observing, that in Luke 18: 15, the same persons who are styled “*brephe*” infants, are in the next verse styled “*paidia*,” or “little children.” This same father as quoted and translated by J. P. Campbell says in the same page, “we who by him have had access to God, have not received this carnal circumcision, but the spiritual circumcision, which Enoch and those like him have observed; and we have received it *by baptism*, by the mercy of God because we were sinners; and it is enjoined to *all persons* to receive it *the same way*”—“We are circumcised by baptism with Christ’s circumcision.” You will have observed that this father considered circumcision and baptism as importing the same thing, and intended for the same purpose, or for conveying the spiritual circumcision, and that it was enjoined to all persons infants and adults, to receive it by baptism. Mr. C. objects in p. 106, by saying, that this father’s opinion “that it is enjoined *upon* all persons to receive the import of circumcision in baptism, is his own; and that infants are not capable of hearkening to, and obeying the injunction.” I have shewn however that the apostle Paul in Col. 2: 11, 12, was of the same opinion with this father, and taught the same doctrine. And admitting that the opinion was wrong, it would be nothing to the purpose; for the question is, what was the practice of the church in

his day with respect to baptism, and his words in this, and the former quotation clearly prove, that it was the right of infants as well as adults? It may not be amiss to observe farther, that in the above quotation Mr. C. has substituted the word "*upon*" for "*to*," and this laid the foundation for the latter part of the objection, "that infants are not capable of hearkening to, and obeying the injunction." The word in the original is "*epkto*," and exactly corresponds with our English word "*permit*," and the last clause of the quotation should I think be thus translated — "*It is permitted, or allowed to all persons to receive it [spiritual circumcision] in the same way; namely by baptism.*" This not only solves the objection, but is another instance of the manner in which Mr. C. treats the words of his opponents, when those words militate against his system.

IRENÆUS who wrote about sixty-seven years after Christ, and was then an aged man, says concerning Christ, "that he came to *save* all persons who are *regenerated* unto God, *infants*, little ones, youths, and elderly persons." That by regeneration he meant baptism, is evident from the following quotation from Justin Martyr, already alluded to, respecting believing Jews and Gentiles. "Then they are brought by us to some place where there is water; and they are *regenerated* according to the rite of regeneration by which we ourselves were *regenerated*; for they are *washed with water* (or made clean by water) in the name of the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit." This fixes the meaning of the word "*regenerated*" as used by the Fathers in such a connexion. The phrase was probably taken from John 3: 5, or from Titus 3: 5, where "the washing of regeneration" is distinguished from "the renewing of the Holy Ghost," and by which the most eminent divines and commentators understand baptism; and this is another proof that baptism was designed as a mean of regeneration.

But to this Mr. C. objects in the same page by saying, that as Pedobaptists understand the word "*regenerated*" as used by those fathers, it will follow, that all baptized persons shall be saved; for Irenæus says, "that Christ came to *save* all persons by himself; all I say who are *regenerated* (or baptized) unto God, *infants*, little ones, youths, and elderly persons." The expression however

is the very same that Peter uses in the following passage, "the like figure whereunto baptism doth also now *save* us;" and understanding the passage as I do, that baptism was designed as a mean of regeneration, the passage is clear, and the objection dissipated in a moment. And here I cannot but observe, that according to the Baptist system, and indeed the system of some Pedobaptists, baptism is stripped of all efficiency as a divine ordinance, and cut down to a mere symbol. I know not a Pedobaptist or Baptist writer, Mr. C. excepted, but acknowledge, that prayer, reading the word, and the preaching of the Gospel, were designed as means of grace for the unregenerate, and that these with the ordinance of the supper were designed as means for conferring farther supplies of grace on the regenerated; and why baptism should not be a mean of grace also, is what I do not understand, and for which I have never heard any reason assigned. I have more than once observed, that the words "be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost," to myself clearly convey the idea, that amongst other purposes baptism was designed as a mean of regeneration.—It may be worth while to those who think otherwise to examine the point seriously and closely.

But Mr. C. has another objection to the testimony of those fathers for infant baptism,—that they held a number of fanciful theories and wild conjectures, and so wild, "as to render their testimony of no worth on any doctrinal point that is not clearly revealed in the New Testament." As we will meet with this objection again, it may be enough to say at present, that we do not refer to them as standards of orthodoxy, but as witnesses for facts, the baptism of infants in their day. To this may be added that as "it is not a good rule that will not work every way," why then did Mr. C. according to this observation of his own, produce JUSTIN MARTYR as a proof for the existence of a Baptist church in the second century. This was arguing against his own "*data*;" and not only so, but that father with his cotemporary Irenaeus, unfortunately for the Baptist system, unequivocally declare, "that *infants*, little ones, youths and elderly persons" were baptized in their day; and consequently that in the second century, the church held and practised as Pedobaptists do in the present day.—We have not met with even the shadow of the Baptist church as yet.

*Third Century.* In support of his affirmation that the Baptist church existed in this century, Mr. C. only tells us that Mr. BAXTER in his book entitled "Saints Rest," 1 ed. part 1, chap. 8. sect. 8, acknowledges that TERTULLIAN, ORIGEN, and CYPRIAN who lived in this century do affirm that in the primitive times *none were baptized*, but such as engaged to obey him." (God.)

I have not the first edition of Mr. BAXTER's book, and cannot therefore positively say that what Mr. C. says is not true; but this I will now prove; that TERTULLIAN, ORIGEN, and CYPRIAN, say the very reverse; and if Mr. BAXTER has said what Mr. C. represents him as saying, he must have had reference to adult persons who were baptized; but this, let it be remembered is nothing to the point in hand, and belongs not to the present question. That Mr. Baxter must have had such reference is confirmed by the consideration that he was a warm Pedobaptist. If any person should doubt it, the torrent of abuse which Mr. C. pours upon him through Mr. BOOTH in the 5th No. of the Appendix to his book will convince him of the contrary.

In the debate Mr. W. read from J. P. Campbell's book a large extract from TERTULLIAN's works as a proof that infant baptism was the prevalent doctrine and practice of the church in his day. I have not room for the whole of the extract in this letter; the following may answer every purpose at present:—"Therefore the delay of baptism is the more expedient, as it respects the condition and disposition, as well as the age of every person to be baptized; and this holds more especially in reference to *little ones*, for what occasion is there *except in cases of urgent necessity*, that the sponsors be brought into danger, who are alike liable through death to fail in accomplishing their promises; and to be deceived by the evolution of some evil disposition"—"Why does this innocent age, hasten to the remission of sins, i. e. to baptism."

In p. 108, of his book, Mr. C. admits (for it cannot possibly be denied) that TERTULLIAN speaks of the baptism of infants in the above extract, but objects to his testimony, because as he says in p. 109, "*he appears like one opposing an error of recent date*"—because he speaks of sponsors for infants—because he mentions a number of frivolous and superstitious practices that accompanied baptism in his day—and because he held and taught a number of extravagant opinions.

It is not true that TERTULLIAN speaks against infant baptism as an innovation; nor could he do so, for I have proved that it was the prevalent doctrine and practice of the church in the two preceding centuries; and although Mr. C. in page 117, "*challenges all Christendom*" on this very point, I here "challenge" him or any other man to produce any passage from any of Tertullian's works in which he speaks of infant baptism as an innovation in his day. I know all that Historian ROBINSON has said about the Latin word "*parvuli*," and which Mr. C. alludes to in p. 117, and am prepared to meet it. TERTULLIAN did indeed advise against infant baptism, and also against the baptism of unmarried persons, because he thought that sins committed after baptism, if not altogether, were next to unpardonable. But with the singularity of the opinion we have nothing to do in the present inquiry, and his advising against it, is a proof that it did exist in his day; for men do not advise against that which has no existence. Besides, if according to Mr. C's reasoning the circumstance of his advising against it, is a proof that it was "an innovation of recent date," then the same reasoning will prove that no unmarried persons were baptized previous to his day, for he advises against the baptism of such, for the same singular reason. Nor is the objection of sponsors for infants being admitted in his day of any more weight, whether they were admitted in the case of orphan children, as is most probable, or of children whose parents were living; the very circumstance is a proof that infants were then baptized, and that is all that concerns us in the present investigation. —The frivolous and superstitious ceremonies mentioned by Mr. C. in p. 111, and which form another part of his objection, are as follows. —"Renouncing the devil, and all his pomps, and ministers—a being plunged in the water three times—tasting of milk and honey—bathing themselves every day of the whole week—not to fast on Sundays—to pray unto God kneeling—offering yearly oblations in honour of the martyrs—not to suffer any part of the wine and consecrated bread to fall to the ground—and to sign themselves with the sign of the cross." Now, how any man could infer the introduction of infant baptism from those superstitious observances, is really surprising. Are such things the actions of infants, or are they in any wise connected with infants, or infant baptism? Who but Mr. C. would ever dream of ascribing the introduction of infant

baptism to such a dissimilar and inadequate cause; as there is in the nature of things, and must be, a similarity between cause and effect. That TERTULLIAN held and taught a number of wild and extravagant opinions, and which Mr. C. details from p. 109, to p. 115, is readily admitted; but that this disqualifies him for being a competent witness for facts, and for facts that happened every day under his own eye, is denied. I agree with Mr. C. that those opinions tended to corrupt the church, already considerably tainted; but that they introduced infant baptism is altogether gratuitous. I have shewn that it was practised in the church in the two first centuries, and as I have already observed, Tertullian's advising against it, is of itself a proof that it was practised in his day. As he was a very learned, eloquent, and popular writer, his advising against it, for the singular reason already mentioned, induced some in process of time to cast infants entirely out of the church, where I have shewn, they had been planted by the apostles; and here I think Mr. C. might find the MATRIX whence the Baptist system in relation to infants naturally and legitimately sprung. I have farther shewn in a Note in the 4th letter, that this same father, taught also that there was a regenerating influence or efficacy in baptismal water. This, as was to be expected, introduced baptism by immersion, as those who embraced this opinion, would naturally conclude, that to apply water to only a part of the body could produce only a partial, but to immerse the whole body in water would produce a total, or entire regeneration. This opinion prevailed, and firmly maintained its ground in the dark ages of Popery, nor was it generally expelled until the revival of literature at the auspicious era of the REFORMATION. It still prevails to a great degree in the GREEK CHURCH, which it is well known, is still immersed in much intellectual and moral darkness; and not as Mr. C. asserts, to their knowledge of the Greek word *baptizo*; for few of them are acquainted with ancient Greek literature; and it is scarcely necessary to observe that modern Greek is in many instances, very unlike that which was written by ancient Greek authors. From the whole of this testimony, every intelligent and reflecting person who has read the extracts from Tertullian's writings which were read in the *debate*, and also those brought forward by Mr. C. in his book, will see, that it is not true that TERTULLIAN spoke against infant baptism as an "innovation" in the church, but only

advised against it for the reasons mentioned; and that no man has ever ascribed effects to such dissimilar and inadequate causes as Mr. C. has done. Such a reader will also judge, whether the causes which I have assigned for casting infants out of the church, and for introducing baptism by immersion, are such, as were adequate to, and calculated to produce that effect.

To silence, and if possible to put to shame the assertion, that infant baptism was introduced into the church in this century, I will subjoin the testimony of ORIGEN, one of the most learned men of the age, who flourished from 215, to 252, and who was well acquainted with the state and practice of the church in this, and the preceding centuries. An extract or two from his works read at the same time by Mr. W. is all we can admit at present.—“Besides all this, let it be considered, what is the reason that whereas the baptism of the church is given for the remission of sins, *infants also are by the usage of the church baptized.*”—“Having occasion given by this place, I will mention a matter which excites frequent inquiry among the brethren. *Infants are baptized for the remission of sins.* Of what sins, or when have they sinned? Or how can any reason of baptism be alleged in their case, unless it be in conformity to the sense just now expressed, namely, that none is free from pollution, though his life be but the length of one day upon the earth; and it is for that reason, because by the sacrament of baptism, the pollutions of our birth are taken away.” Perhaps Mr. C. may say to me, as he did to Mr. W. as ORIGEN held baptism to be a purgative from all previous sin, “why then do you not hold and teach infant baptism in the same light?” It is facts, and not opinions that we are now inquiring after, and here is another indubitable fact that infants were baptized and universally baptized in the third century. And yet I must confess that I have been rather surprised at this last objection, as I have for some considerable time strongly suspected that the Baptist clergy are generally infected with the opinions of TERTULLIAN and ORIGEN, that baptism by immersion is a purgative from all previous guilt and sin. I have seen what they have called, and may have been, a revival of religion amongst them, and heard of others; and from all I have seen and heard, the cry, and the burden of

the preaching on those occasions was—Water, water,—  
To Jordan, to Jordan.\*

\* Mr. C. has confirmed my suspicions, that the Baptist clergy generally, consider baptism by immersion as a purgation from all previous sin. In the debate with Mr. Macalla, he tells us, “that to every believer baptism is a formal and personal remission or purgation of sins”—“and so significant, and so expressive a pledge on the part of Christ, that when the baptised believer rises out of the water, is born of water, and enters the world a second time, he enters it *as innocent, as clean, as unspotted as an angel.*” p. 135—7.

If this is indeed the case, then baptism by immersion is worth contending for; and the doctrine taught in the above quotations, accounts for that zeal and industry which Mr. C. and his followers have manifested in propagating their system. He does indeed say in p. 137, “that the blood of Jesus Christ alone *cleanses* us from all our sins”—but then “the water of baptism *washes* away our sins.” When I read these passages, I understood him as saying, in the first of them, that baptism is “a pledge,” “a formal proof and token,” that the guilt of the immersed believer is removed by the blood of Christ; and that in the latter he had reference to the spirit’s influences, in cleansing his heart so, through that ordinance, as to make him “as innocent, as clean, as unspotted as an angel.” But he soon undeceived me, and told me, that this mighty change, is by the divine appointment, effected by baptismal water alone; and indeed there is not the least reference to the spirit’s agency in all he has said on the point, in the pages quoted. “The believer (he says) never has his sins formally washed away, until he is baptized. The water has no efficacy but what God’s appointment gives it, and he has made it sufficient for this purpose.” The proof adduced in support of the preceding positions are, Peter’s words—“be baptized for the remission of sins”—“and baptism doth also now save us:” The words of Ananias to Saul—“arise, and be baptized, and wash away thy sins:” And the words of Paul to Titus—“the washing of regeneration.”

Whatever aspect the three first of these passages has, in supporting his positions, it is strange to find him pressing the last of them into his service; unless that he believes that regeneration is conveyed through the washing of baptism; but that would overturn his system. I need scarcely observe, that I understand the foregoing passages as teaching, that baptism was appointed as one of the means through which the regenerating influences of the spirit, and that faith which apprehends the blood of Christ “for the remission of sins,” is often conveyed. If this is not their meaning, I cannot affix any determinate idea to them; especially to the words of Peter on the day of Pentecost; “and ye *shall* receive the gift of the Holy Ghost;” and the words of Paul to Titus, “the washing of regeneration;” for you will have observed, that regeneration is mentioned as the consequence of “washing,” and “the gift of the Holy Ghost” was to be conferred on the Jews on their submitting to be baptized in the name of Jesus.



It is scarcely necessary to add to this, the testimony of CYPRIAN, who flourished also in this century. A single extract from a decree made by him and sixty-six other bishops at Carthage in 252, and sent to one FIDUS, is all we can admit, and may be sufficient for our purpose. "We read your letter dear brother.—But with respect to the case of *infants* which as you have stated, should not be *baptized* within the second and third day after their birth; and as to what you also suggest, that the rule of the ancient circumcision is to be observed, requiring that none are to be baptized and sanctified before the eighth day after nativity; it hath appeared far otherwise to us all in council; for as to what you conceived should be done in this affair, not a single person thought with you, but we all gave it as our opinion, that the mercy and grace of God should be denied to none of the human kind."

I will now only say; that never was a fact better established than that infant baptism was the prevalent practice of the church in the third century; and that never was a more bold and shameless inference drawn from any premises, than Mr. C. in p. 121, has drawn from the foregoing documents, that infant baptism was first decreed by this council of Carthage. A bare inspection of the decree shews, that the question before the council was not, "shall infants be baptized," but shall they be baptized before the eighth day after their nativity; and the unanimous opinion of the council was, that they should be baptized as soon as it was convenient and practicable.

*Fourth Century.* . As a proof of a Baptist church in this century, Mr. C. tells us that JEROME, who lived in this century taught that persons must be "instructed before

I shall only farther observe, that Mr. C. admits that the "unspotted" and angelic immersed believer may again fall into sin; but how sin again enters his "clean," and angelic heart, he has not told us, and when this is the case, how it is again "washed away." He is requested to tell us this in his next publication; and how it comes to pass that this is the case with all of them of whom we have any knowledge; for as far as my acquaintance with them extends, they are no *purer* than their unbaptised Pedobaptist neighbours. He is also requested to tell us, why he now advocates the doctrine, "that baptism is a purgation of all sins," and for holding which, he so strongly condemned the ancient fathers, in his debate with Mr. Walker. The solution of these theological problems will, no doubt, be anxiously looked for by the publick, and by none more so, than by the writer of this note.

they are baptized; for it cannot be that the body should receive the ordinance of baptism, before the soul has received the true faith." He adduces EPIPHANIUS bishop of Cyprus to the same purport: and that the council of Laodicea of Neocæsarea ordained, "that whosoever were to be baptized, should give in their names, and after due examination be baptized." But as I have frequently observed this is nothing to the purpose. The regulations ordained by that council evidently refer to adult unbaptized persons; and that it was of such, that Jerome spoke is equally evident. But this is not all, REED in his apology p. 277, quotes Jerome as saying, "If infants be not baptized, the sin of omitting their baptism is laid to their parent's charge."

AMBROSE who also lived in the latter end of this century, and as quoted by J. P. Campbell p. 105, speaking of the Pelagian heresy which began then to appear says, that this hypothesis would infer "*evacuatio baptismalis parvulorum,*" or the nullity of infant baptism." To this I will only add the testimony of AUGUSTINE who also flourished in this century, and which was also read in the debate by Mr. W. "And as the thief who by necessity went without baptism, was saved, because by his piety he had it spiritually: so where baptism is had, though the party by necessity go without that (faith) which the thief had, yet he is saved. *Which the whole body of the church holds as delivered to them in the case of little infants baptized, who certainly cannot yet believe with the heart unto righteousness.*" I need scarcely observe, that this is proof positive, not only for the baptism of infants in this century, but that it was the practice of the body of the church. The objection which Mr. C. brings against this testimony in p. 116 of his book is disgraceful to any man. He represents Augustine as saying that "the whole body of the church received infant baptism "from the council of Carthage." There are no such words in any of the extracts made from him, nor yet in any of his writings. On the contrary both Augustine and Jerome, as quoted by J. P. Campbell in p. 80, say, *Blessed CYPRIAN* declared not that *no body*, but that *no soul* was to be lost, and with a number of his fellow bishops decreed, *that an infant might with propriety be baptized immediately after the birth; not thereby forming some new canon, but observing the most firmly established faith of the church.*—This was read in Mr. C's hearing at the

debate. He objects also that Augustine held, with Tertullian, Origen, and Cyprian, that baptism was a purgative from sin. Be it so; but what has that to do with the present question? for let me again repeat it, that it is not opinions, but the fact of the baptism of infants that we are inquiring after. Should a Baptist a hundred years hence affirm, that there were Baptists, and a Baptist church in the United States of America in the year 1822; and produce Mr. C's book as a proof; and should a Pedobaptist reply, that testimony is not to be regarded, for the author of that book has advanced opinions that would "dishonour the lowest grade of Christians amongst us;" he has said—"that a man is no more blamable for not being a Christian, than for not being seven feet high;"—"that Judaism was worse than sheer Gentilism,"—and that it is a thing "full of deadly poison" for the unregenerate to pray unto God, or to praise him for the mercies they have received from his hand.—The Pedobaptist would reason then, just as Mr. C. reasons in the present case; for the existence of a Baptist church in the present day is no more incompatible with his holding, and publishing the foregoing opinions, wild, and wicked and extravagant as they are, than the existence of a Pedobaptist church in the four first centuries is incompatible with the most extravagant opinions which some of the Fathers held, and published during that period. I think, you will say, that never was there a logician more unhappy in the premises whence he has drawn many of his conclusions, than is Mr. C.

But in addition to the testimony of EPIPHANIUS and JEROME for the existence of a Baptist church in this century, Mr. C. tells us in page 51 of his *Strictures*, that a vast number of the children of believers were baptised in this century; amongst whom he mentions BASIL the great, the son of a Christian Bishop, GREGORY the son of GREGORY, Bishop of Nazianser, CONSTANTINE the great, the son of Helena a zealous Christian, AUSTIN the son of the gracious MONICA, and THEODOSIUS the emperor of Rome. That this was the case I am not disposed to dispute, but before these instances could be of any advantage to his system and argument, he should have previously proved, that the parents of these children had been Christians at the time these children were born, and while they were little children; for let it be remembered that although the Christian religion had made considerable progress at this

period, yet a vast number were still in a state of Gentilism. I admit also that infant baptism began to be disputed by a few at this time, but not to the extent claimed by Mr. C. I admit farther that baptism by immersion was pretty prevalent and increased every day, as the writings of Tertullian and Origen were spread, and their opinions imbibed; but I have proved by undoubted testimony that infant baptism was the prevalent practice of the church.

I deem it unnecessary to pursue this inquiry any farther, as the testimony which Mr. C. adduces for the existence of a Baptist church in the following centuries, is the same which he has adduced for that purpose for the foregoing centuries, and which I have frequently observed has not the least bearing on the point at issue; as it is a principle common to both Baptists and Pedobaptists, that unbaptized adults should profess faith in Christ before they can be baptized. Besides, after this century the church became more and more corrupted, until the once simple and chaste spouse of Christ became decked with all the trappings of a loathsome harlot, nor was she stripped of them, until LUTHER, CALVIN, and JOHN KNOX, on whom Mr. C. has poured such a torrent of abuse, arose, and unveiled her abominations at the era of the reformation. I would however just observe that in the

*Fifth Century*, we have undoubted evidence that infant baptism was generally practised in the church, although immersion with all its worthy concomitants already mentioned, had in a great degree usurped the place of the simple and unassuming mode of affusion. Besides the testimony of AUGUSTINE, who flourished in the beginning of this century, PELAGIUS the founder of the heresy known by his name, in his creed which he addressed to INNOCENT Bishop of Rome, avows the following articles—"We hold one baptism which we say ought to be administered with the same sacramental words to *infants*, as it is to elder persons." To this he adds, "men slander me as if I denied the sacrament of baptism to *infants*, or did promise the kingdom of heaven to some persons without the redemption of Christ, which is a thing that I never heard, *no, not even any wicked heretic say.*" In 412, his co-heresiarch CELESTIUS stood his trial before the council of Carthage, and amongst other things he said, "as for infants I always said, that they stood in need of baptism, and that they

ought to be baptized"—“and infants are to be baptized, according to the rule of the universal church.”

Thus have I shewn that infant baptism was practised not only by the apostles, but by the primitive fathers down to the sixth century, with the exception of a few individuals at farthest, who had been led by the writings of Tertullian and Origen to disuse it, and to substitute immersion in the place of affusion. Mr. C. who attempts contrary to the very data which he lays down, to prove that it was introduced in the third century, attempts in p. 122 of his book, to account for the strong hold which it still maintained in the church by saying; “that it is not at all a marvellous thing that Pelagius and others in the 4th (5th) century should say they never heard that baptism was denied to infants,” because the art of printing was not then known, and knowledge was confined to a few manuscripts.” But Mr. C. did not recollect, or did not choose to recollect, that Pelagius though a native of Britain, was a great traveller—that he travelled through France, Italy, Africa and Asia, or those parts of the latter countries where the Christian religion was received, and was consequently well acquainted with the practice of the church in all those countries, as it respected the baptism of infants. And here let me again observe, that the present inquiry is not, what did Justin Martyr, Irenæus, Tertullian, Origen, Jerome, Augustine, Celestius, and Pelagius, believe and teach, but what do they tell us respecting this point, from their own knowledge and practice. Let not the reader suffer his mind to be diverted from this point, for that, and that alone, is the point at issue at present betwixt Mr. C. and myself.

As this letter has swelled far beyond my design and expectation, I shall conclude this inquiry with an extract from Dr. WALL's history of infant baptism, who, although partial to *dipping*, concludes his history thus:—“Lastly, for the first four hundred years there appears only one man, TERTULLIAN, who advises the delay of infant baptism in some cases, and one GREGORY who did perhaps practice such delay in the case of his own children; but no society of men so thinking, or so practising, or any one man saying that it was unlawful to baptize infants. So in the next seven hundred years, there is not so much as one man to be found, who either spoke for, or practised such delay, but all the contrary. And when about the year 1130, one

sect among the WALDENSES or ALBIGENSES declared against the baptism of infants as being *incapable of salvation*, the main body of that people rejected their opinion, and they of them that held that opinion, quickly dwindled away and disappeared, there being no more persons holding that tenet, until the rising of the GERMAN ANABAPTISTS in the year 1522."

Such is the result of the researches of the man who made the study of the history of the Christian church the main business of his life; and respecting whose history, Mr. WHISTON a learned Baptist tells his friends, "that Dr. Wall's history of infant baptism, *as to facts*, appeared to him most accurately done, and might be depended upon by the Baptists themselves;" and such you will have perceived are the progenitors of our modern Baptists, one of their own learned friends being judge. You will have also perceived, that the assertions of Mr. C. in various places of his "Strictures," that the WALDENSES were Baptists, are without any solid foundation, and that the authorities he has quoted for the support of those assertions, are either spurious, and if not spurious, were ignorant men tainted with the heresies of the day in which they lived.\*

\*There has not been an error, or innovation of any magnitude introduced into the church, but have been transmitted to us by ecclesiastical historians. They have been also careful to mention particularly, the person, or persons from whom these errors or innovations sprung; the time they appeared, and the interest which they excited at the time. If infant baptism is not of apostolical authority, it must certainly have excited great interest in the church at the time it was introduced, and must have been strenuously opposed by all the lovers of evangelical truth and purity. And not only must this have been the case, but they would have distinctly mentioned the time when this great innovation appeared, the persons by whom it was introduced, the interest which it excited, and the effects which it produced on the church. But there is nothing of all this in any of the records of the church. AUGUSTINE who flourished and wrote in the 4th century, mentions 88 different sects that had been, or were then in the church. He mentions also the different tenets of those sects; but not one word of Pedobaptists, or those who introduced the baptism of infants. On the contrary, as I have shewn, he expressly declares that it was of apostolical authority. The single circumstance of the silence of all antiquity on the point, would of itself be one of the strongest presumptive arguments that it was of apostolical institution, had there not been a single record on the subject. But I have shewn, that we have record upon record, and of such a clear and unequivocal character, as must I think, satisfy every unprejudiced enquirer after the truth in the case.

I shall close my observations on Mr. C's Strictures by again taking the liberty of holding a little familiar conversation with him, perhaps for the last time. And now sir, after reading this and the preceding letter, are you not convinced that you are unacquainted with the subject on which you have so boldly disputed, and as boldly written? What else could have induced you to assert so often as you have done, that *baptizo* is used by Greek writers to signify to wash by immersion, and by immersion only—that Pedobaptist writers understand it in this sense, and this sense only; and above all, that it is never used in the New Testament in any other sense? You must have a very bad opinion of all Pedobaptists when you assert indirectly, as you do, that they practice contrary to their full conviction, and settled belief on this point. And what else than ignorance of the subject could induce you to suppose for a moment, that even ten thousand quotations from the ancient fathers, or any other writers, respecting the character and qualifications of those adult Jews or Gentiles whom they admitted to baptism, or who were baptized, was a proof of the existence of a Baptist church in their day, or even the shadow of an argument against the baptism of infants, or against the Pedobaptist system? You cannot but now see, that the task I have set you of proving "by positive precept or precedent," that the apostles baptized by immersion, and by immersion only; and of tracing an unbroken chain of Baptist churches from their time to the present day, is so far from being finished, that it is not even begun; and that your position in your new Catechism, "that immersion is the only baptism," is unscriptural and indefensible. It is what no man can prove, for I have proved the reverse, and by your own testimony.

That you will reply to this examination of your *Strictures* is not improbable, for you have given the public the fullest evidence that you are seized with what a Roman satyrist styles "*cacoethes scribendi*," and which I have somewhere seen not improperly rendered, "*the itch of scribbling*." I shall conclude this address to you, by again observing, that should I answer, it will be on the following conditions, and on the following conditions only. 1st, that you take up, and discuss, one by one, the arguments contained in my first letter, for the existence of a church of God—a church in the fullest sense

of the word, both under the Patriarchal, and Abrahamic dispensations of grace; and that the Christian church was ingrafted into the latter, as deduced from the 11th chapter of the epistle to the Romans, and 2d chapter of the epistle to the Ephesians. This was tracing the subject to its first principles; but you know that you have shunned this point—you have not once referred to it, except by a trifling objection deduced from my words disingenuously separated from each other, and then distorted from their obvious meaning. 2dly; that you discuss in the same manner, and refute if you can, my arguments for infant baptism, deduced from Acts 2: 38, 39, in that letter, and from Mat. 28: 19. 1 Cor. 7: 14; and especially from the family baptisms recorded in the New Testament, as exhibited in the 2d letter. The latter of these arguments you have not indeed seen until now, but the former you have seen, and instead of meeting, and discussing it fairly, you have tried to divert the minds of your readers from it, by asking a few immaterial, and in some instances irrelevant questions. I think I may say, that I have not shunned any thing like argument in your Book and Strictures that pertained to the subject in dispute; but met, and answered them as I could, and as I thought they deserved. 3dly, that you examine in the same manner also, the arguments in the 3d letter, respecting the qualifications required from those persons who were baptized by the apostles themselves. You are conscious that the view which I have given of that part of the subject strikes at the very vitals of your system, and yet you shunned this also, by referring to it in a very indeterminate manner. It cannot Sir, satisfy an inquisitive public to say, as you have said, that it is too absurd for your notice, for it will occur to every reader, that the absurder it is, the easier will be the refutation, and the more signal your triumph, and the more complete my defeat. 4thly, that you examine also in detail the baptisms recorded in the New Testament, and shew that they must have been administered by immersion, and by immersion only; and refute, if you can, the reasons which I have offered in the 4th letter, why I think they were administered by affusion, together with what I have added on that point in the 7th letter. The foregoing conditions are neither unfair, nor unreasonable, and what I have a right to claim from you as the assailant in this controversy; from the high ground you have assumed; and above all, in defence of your



system. Volumes of general and desultory observations can never profit the reader, nor bring the controversy to an issue, and still much less, treating the sacred and important subject with an air of ridicule. And here Sir, permit me to observe to you, that you should forever abandon this last mode of writing; for whatever you call your "GENIUS" is, every reader of taste and discernment must have seen, that it does not possess a single particle of the "*sal atticum*," or the true attic satire. I will not disgrace my page by writing *the true name*, of what you have mistaken for that delicate, pungent, pleasing, and when properly applied, useful style of writing. In the event of your complying with the preceding conditions, I here again pledge myself, that if I cannot answer you, I will publicly acknowledge my error, and thank you for directing me into the path of truth. But if you refuse these reasonable conditions, an intelligent and unprejudiced public will certainly excuse me, for not taking the least notice of what you may publish on this subject—I will not carry on a war of words. Your friend PHILALETHES now claims my attention, and as he has in some places of his letter to you, addressed me directly, I shall address him directly also, as the most expeditious way of bringing this letter to a close.

## TO PHILALETHES.

WHO you are Sir. I do not know with absolute certainty, nor is it material; but there is intrinsic evidence in your letter that you have been habituated to the peculiar dialect of the Scotch theology—that you live at no great distance, and have been hovering round my congregations, and picking up on hearsay, scraps of my sermons, and which you unblushingly publish to the world as credible facts—and that you are very angry with me—as angry, as I have seen a doating father, when a beloved and hopeful son, happened to be discomfited and exposed. But passing this by; I would observe that my address to you will be short, as there is scarcely any thing in your letter, but what Mr. C. has urged either in his book or in his “*Strictures;*” and what I have said in reply to him on those different points, you are to consider as addressed to yourself individually. There are however a few things in your letter respecting “*the REVIEW,*” which he has not noticed, and on these you will permit me to make a few observations.

You complain in p. 66, that I have used, “*harsh, ill-natured, contemptuous, and reproachful language.*” I think not Sir, (unless calling opinions by their true names, is reproach) and I also think, that for reasons which you very well know, you would not be allowed to be a dispassionate judge. I have indeed, used language somewhat strong, and which I thought the occasion demanded, when Mr. C. advanced positions, in defence of his system, which degraded the Old Testament scriptures, and are “*reproachful*” to Jehovah as the author of Judaism; and when he represented the Pedobaptist clergy without exception as venal and corrupt, and for sinister purposes, “*taking away the key of knowledge from the laity,*” and in which you have joined him by saying (p. 70,) that they admit into the church, “*those only who pay stipends;*” but I think that I have not used a word that is either indecorous, or scurrilous. If I have, I will not justify it, and so far I have injured myself, and not Mr. C: and be that as it may, such a charge comes with a very bad grace from you, and your friend.

You complain also, that the "REVIEW" was not an answer to Mr. C's book;—that I was afraid that it should be seen, and therefore "huddled it up in a miscellaneous periodical publication." That complaint is now removed, and the present publication embraces every thing that I consider relevant to the question in his book; but whether my answer is to the point, is another question;—but of that the unprejudiced public will judge.

In p. 67, you affirm that I have not produced any proof that a Redeemer of the seed of Abraham, and a church, and her ordinances, were secured by the covenant of circumcision; and in the following page, "that from the beginning of the 15th chapter of Genesis, to the end of Deuteronomy, there is not a promise of regeneration, and eternal life, made to the covenanted seed of Abraham as such." I have assigned reasons in the first letter, why I consider what is called "the covenant of God in Christ," and "the covenant of circumcision," to be one and the same covenant. If you could have done so, it behoved you, or Mr. C. to have shewn that I was mistaken; but you have both avoided this. I quoted the words in that covenant, "In thee shall all nations be blessed" as expressly applied to Christ, in Gal. 3: 16—"And to thy seed which is Christ;" notwithstanding which, you assert that that covenant only secured, "that nations and kings should proceed from Abraham." Now, Sir, besides being contradictory to the exposition given to the words by the apostle, is not your exposition false in fact? Have all nations and all kings descended from Abraham? but this according to your exposition, must have been the case, or the promise was false; for the promise is,—"In thee shall *all* nations be blessed," and expressed in Gen. 12: 3, "In thee shall *all* families of the earth be blessed." Nor is it true that this promise did not belong to that covenant, as you boldly assert in the same page, for the apostle in the same chapter, and 17th verse, styles it "the covenant confirmed of God in Christ," or as it respected Christ. I would also ask you, whether it is a temporal or spiritual blessing that is promised to the "covenanted seed of Abraham as such," in Deut. 30: 6—"And the Lord thy God will *circumcise* thine heart, and the heart of thine seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest *live*." The very phraseology used in this promise

is a proof that the blessing conferred on the Jews was in consequence of their being within the pale of the covenant of circumcision; for surely the word "*circumcise*," which according to your system conveys the idea of temporal blessings only, would not have been used to denote such a blessing, as to dispose them "to love the Lord their God, with all their heart, and with all their soul, if spiritual blessings had not been intended. And not only is this the case, but the word also clearly imports, that circumcision was designed as a mean through which this blessing was conveyed to those, whom Jehovah designed thus highly to distinguish. In p. 77, of his book, your friend Mr. C. denies that the phrase "*to circumcise*" the heart can in the utmost latitude of interpretation imply all the blessings of the new covenant;" and that this promise could not be given to the Jews as the covenanted seed of Abraham, "because it related to events then future, from the days of Moses." I shall only say, that if that promise does not imply in it all the blessings of the new covenant, then there is no promise in all the book of God that does so. Love to God when supreme holds the first rank amongst "the fruits of the Spirit," Gal. 5: 22; and that faith with which salvation or eternal life is connected by the promise of Christ himself, is said "to work by love," "and to purify the heart." Mr. C's objection that the promise now under consideration "related to events, then future," like many others of his objections, and positions, is truly silly; for is not the accomplishment of a promise, necessarily *future* to the promise itself?

In p. 69 you assert, that if *baptizo* does not signify to immerse, "then the grand use of language as a medium of communication betwixt heaven and earth is made void, and the faith and obedience of the worshipper is rendered impossible." This objection is founded on the assumption, and principle, that as immersion is the primary idea affixed to the verb *baptizo*, by heathen writers, it is therefore to be so understood wherever it occurs in the sacred writings. I have shewn that the words *faith*, *repentance*, *salvation*, &c. are used sometimes in their primary, and sometimes in their secondary sense in the scriptures; and is "the communication betwixt heaven and earth, thereby made void; and is the faith and obedience of the worshipper, thereby rendered impossible?" Apply your rule, Sir, made and provided for the word *baptizo*, to those and many

other words, of always understanding them in their primary sense wherever they occur; and then say, if "the faith and obedience of the worshipper would not thereby be rendered impossible," and if your rule would not reduce the Bible to a mass of unintelligible jargon.

Your criticism on the words, "of such," in Luke 18: 16, is of no use to your system; for it is undeniable that Christ had reference to the very children he held in his arms; and no phraseology is more frequent in common language to denote persons, or personality; and a single exception cannot set aside a general rule.

Your story, "that I have, not very long since, openly declared from the pulpit, that according to the meaning the Baptists affix to Acts 8: 39, I could not tell whether Philip baptized the eunuch, or the eunuch him," is unworthy of any man who has a respect for his character as a writer; and shews that you cannot defend your system by fair and honourable argument. No preacher can recollect all he has said in the pulpit, but I am persuaded, that I have never used the identical words which you have published as mine. But I have said, that as Baptists understand the words, "*they went down into the water,*" as signifying immersion; it will follow, that Philip was immersed as well as the eunuch, for it is said, "that they went *down* into the water, *both* Philip, and the eunuch." I have said so in the fourth letter, when examining that baptism. Both you and Mr. C. have seen this, and instead of shewing that my inference was wrong, both of you pass it by, and as an answer you unblushingly publish to the world as a credible fact, what you have heard from some person or other. Was not this one reason why you have not given the public, and myself your name; and I would now ask you, if that cause is not desperate, and if it is worth defending, when its advocates must resort to such shameful means to support it?

In page 70, you object to my saying, "that the passover was not only commemorative of the deliverance of the children of Israel from Egyptian bondage, but of a far greater deliverance, the deliverance of guilty sinners, by the sacrifice of the Son of God."—I need not tell you, Sir, that you have disingenuously garbled the passage which you have quoted from the first letter, and the apparent inaccuracy of expression would have disappeared had you stated the whole. But admitting an inaccuracy in the

expression, I contend that there is none in the sentiment; for Christ is styled "the Lamb slain from the foundation of the world." In the passage you have quoted, I produced 1 Cor. 5: 7, "even Christ *our passover* is sacrificed for us," as a proof that the passover was typical of the ordinance of the supper, and that the latter has taken the place of the former in the church; and I observed in the fourth letter, "that the intelligent adult saw in the ordinance of the passover the deliverance of guilty men, by the sacrifice of the Son of God." Both you, and Mr. C. have seen this; why did you not shew, if you could, that my interpretation was wrong? But you have both avoided this; and you have contented yourself with a meagre criticism, on what you supposed to be an inaccurate expression. You must allow me to tell you, that you were both afraid to touch that point, and to examine that passage.

I shall pass over your charges in this and the following page, as they contain nothing but empty declamation against creeds, and confessions, and the venality and corruption of the Pedobaptist clergy; with this single observation—that you have your creed, and confession, and the present question is concerning baptism, and not, what creeds and confessions are agreeable, or contrary to the word of God.

In my third letter I produced the 11th chapter of the epistle to the Romans, as a proof that a church of God existed in the Jewish nation. I observed that according to my view of that chapter, the apostle compares the covenant of circumcision, on which that church was founded, to a good olive-tree:—Abraham, with whom that covenant was first made, to its "*root*"—the Jews to its "*branches*," and the provisions of that covenant to its "*fatness*"—that the Jews, with the exception of a remnant, were broken off from that good olive-tree, by their rejecting Christ, and that the Gentiles by believing in him were grafted in, in their stead, and now partake of its "*root and fatness*."

Instead of meeting and discussing this argument in a fair and becoming manner, you try to turn it into ridicule, by telling us, "that you have heard of a change of dispensations, but not of one dispensation being grafted into another," "and that no person ever heard of a man being called the *root* of a covenant." If there is any thing ridiculous in the metaphors of that allegory, the apostle Paul must answer for it, for it is undeniable that he speaks of

the Jewish nation, and it is undeniable that they descended from Abraham. This your friend Mr. C. admits, but I have shewn that his interpretation of that allegory is not only absurd, but self-contradictory. Why did you not either attempt to defend your friend's interpretation, or give us one of your own, not liable to such objections. You have avoided this and you try to divert the minds of your friends and the public from the interpretation I have given, by directing a few pointless shafts of insipid ridicule against it. And pray, Sir, what is there ridiculous or improper in a man's being styled the root of a covenant? You will admit, I expect, that the covenant, usually styled the covenant of works, was not made with Adam himself only, but as the root of his posterity; and although I do not recollect that he is styled the root of that covenant in the scriptures, yet there is scarcely a systematic divine, who has not used the metaphor in relation to Adam. In John 15: 1, Christ calls himself "the true vine," and "his father the husbandman." If the inspired penmen had not used these expressions, I suppose you would have denied that they referred to Christ and his Father, because they were in your opinion improper metaphors. In Rom. 4: 11, Abraham is styled "the father of all them that believe;" and I would now ask you, is not this metaphorical language, according to your ideas of what constitutes a proper metaphor, as ridiculous as the one against which you have objected; and do not forget, Sir, that the metaphor is not mine, nor the TREE MINE, but the apostle Paul's. With respect to your objection, that one dispensation cannot be ingrafted into another, I will only observe, that it will be admitted, that the Jews when converted to the Christian faith, will form a part, and a very distinguished part of the Christian church, or Christian dispensation of grace. Now, Sir, read the 23d and 24th verses of this 11th chapter, and blush for your ignorance of the subject on which you have written, and what is more, for your ignorance of the sacred Scriptures, for there is intrinsic evidence in your letter, that you are a preacher. Speaking of the restoration of that people, the apostle says; "and they also if they abide not still in unbelief, shall be *grafted in*: for God is able to *graft* them in again." And then addressing the Gentile converts, he adds; "For if thou wert cut out of the olive-tree which is wild by nature and wert *grafted*

contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be *grafted* into their *own olive-tree*." And now, Sir, is it possible for language to teach more clearly and fully, than the preceding verses do, that the Christian church or dispensation of grace, is ingrafted into the Jewish church or dispensation. As this is the pivot on which the whole controversy turns, I expected that Mr. C. or some of his friends would have examined this point carefully and minutely. But he has prudently for himself, overlooked it altogether in his "STRICTURES:" and the poor, and pithless manner in which you, on whom it seems he devolved the task, have discharged it, is another proof that the system which you have adopted, is unscriptural, and indefensible.

Your comparison in p. 74 betwixt the Romish and Protestant Pedobaptist clergy, is only another proof that there is that in your system, that generates, and fosters the hateful spirit of persecution; for that spirit manifests itself as unequivocally in slanderous expressions, and in publishing slanderous stories, as in imprisonment, confiscation of property, or deprivation of life. Your predecessors in Germany, in the 16th century, gave full evidence of this; and if their followers have not ran into the same extremes, it is because a gracious Providence has deprived them of an opportunity. I am not alluding to the Baptist church in general, but to those of them only, who have imbibed your, and Mr. C's political, and theological principles.

In the same page, you tell us, that the Westminster divines are inconsistent with themselves; or that the 28th chapter of their Confession of Faith, and 91st, 92d and 94th answers in the Shorter, and 165th and 167th answers in the Larger Catechism, are inconsistent with infant baptism, or as you twice scoffingly call it "*infant sprinkling*." Why?—Because they say that the thing signified by baptism, the washing of regeneration, is applied to believers. Admitted—and what then?—Does it follow, that the sign is not to be applied, until the person is possessed of the thing signified; more especially if the sign was appointed as a mean through which the thing signified is conveyed. This I have shewn in the third letter is the fact. You and Mr. C. have read that letter, and instead of meeting and investigating the doctrine exhibited and defended therein, you have contented yourselves, by endeavoring to pour a little unmeaning ridicule upon it. That, it seems, suits



you both much better, than sober, and serious investigation. I will just add, that you represent those divines as saying what they have not said, and from which you draw an inference diametrically opposite to the doctrine of infant baptism which they have avowed in the most clear and express terms. They say that in baptism, "Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers;" but you represent them as saying, that those benefits are applied "*only* to believers." This you say excludes infants from baptism as they are not capable of believing. It would so, if they had said so; but it is you, Sir, and not they who have said so. Are you not ashamed of this? And what am I, or others to think of those men, and their system, that requires such disingenuous, yea dishonest means for its support?

You conclude the argumentative part of your letter, by appealing "to the common sense, and unbiassed reason of mankind, if sprinkling a few drops of water on the face, can in any sense be called a washing;" "and if it can be said of such, as in 1 Cor. 6: 11,—"*But ye are washed.*" I answer No—if you consider, with TERTULLIAN, with whom I have shewn your system began, that there is a purifying efficacy in baptismal water itself; and as your objection to have any force imports, and as the mighty stress which Baptists generally place on baptism by immersion imports also. But as that may not be your opinion, I would farther observe, that I agree with you, that the apostle refers to the ordinance of baptism in the passage you have quoted; because the word "*washed*" is prefixed to, and distinguished from the word "*sanctified*"—"but ye are washed, but ye are sanctified;"—because the water in baptism signifies, and points out, the necessity of moral purity;—and because, as I think I have proved, it is one of the means by which the Almighty Spirit produces that important work.—But, Sir, that an application of water to a part of the body only, is a fit, and scriptural emblem of the Spirit's agency in producing that important work, is attested, as I have already shewn, not only by the prophets and apostles, but by Christ himself. In the 13th chapter of John, we are told that Christ shortly before his passion, poured water into a basin, and began to wash his disciples feet, for the purpose of teaching them and us, that we are not to decline the meanest office, when it can benefit a fellow Christian. When he came to Peter for the purpose of

washing his feet, Peter refused the kind office, doubtless from the consideration that such an office was unbecoming the Son of God, to such an unworthy person as he was, and said;—"Lord thou shalt never wash my feet." To remove his scruples, Christ informed him, that besides the important lesson which he taught by washing his disciple's feet, the action itself was emblematic of the necessity of the washing of sanctification, and said, "if I wash thee not, thou hast no part with me." These words themselves, and Peter's reply shew, that he understood the meaning of the emblematic action; and being at that time of your opinion at present, that a total, must be better, than a partial application of water to the body, he exclaimed, "Lord not my feet only, but my hands and my head." "But Jesus said unto him, he that is washed, needeth not, save to wash his feet, but is clean every whit." Now, as your friend, and ally Mr. C. has admitted in p. 141, of his book (for it cannot be denied) that the water in baptism is emblematical of the Spirit's agency on the human heart; then, whether you consider the action of Christ's washing the disciple's feet, as what is to be imitated by his followers or not, you cannot but see, that Christ himself has positively declared, that the application of water to a part of the body only, is a fitter emblem of his Spirit's purifying influences, than immersing the whole body in that element; because, as I have repeatedly shewn, those influences, are said, "to be sprinkled upon," and "poured out" upon us, but we are never said to be immersed in those influences. You are not however to understand me as adducing that transaction as a proof that baptism is to be administered by affusion or sprinkling the water on the subject. That, I think, I have proved from other passages of the divine records, but which you and Mr. C. have prudently passed over. I have adduced it only, as another instance, that a partial application of water, is a more appropriate emblem of the Spirit's purifying influences, than to apply the water to the whole body by immersion; and as Christ himself has declared that it is so, when the water is only applied to the feet, I do not know of any reason why it should not be so, when applied to the head or face. But this is not all. As you consider the word "*washed*" in 1 Cor. 6: 11, as having reference to the ordinance of baptism, and in which you are supported by the best commentators; then let me observe to you further, that the Greek word used by the apostle in that passage, is in

perfect accordance with the doctrine which Christ has taught in the passage which I have adduced. It is not *baptizo*, Sir, on which you and other Baptists place so much stress, but *louo*, which signifies to wash by any means; and this is another proof, that immersion is not necessary to constitute a valid baptism. I am persuaded that you were not aware of this circumstance, or you would not have adduced that passage to prove "that immersion is the only baptism;" and I am sure that Mr. C. will not thank you for meddling with it at all.

I have now finished my examination of your letter, and as this may be the last opportunity which I may have of addressing you directly, permit me to ask you, if you are not now convinced, that your *present* creed is unscriptural, and indefensible? I say your *present* creed, for there is to me, intrinsic evidence in your letter, that you have not always held it. It sits awkwardly upon you; and if it would not offend you too much, I would say, that you do not understand it. But particularly, let me ask you whence you have imbibed that rancorous, and persecuting spirit, which bursts out in almost every page of your letter, against the Pedobaptist clergy.—Is it the fruit of your present creed?—Is it not then time to renounce it, for you cannot but be conscious, that it is as opposite to the spirit of the Gospel, as darkness is to light; as "the wisdom of this world" is to that which "is pure, and peaceable, and gentle, and easy to be entreated." I do not speak thus, on account of that ridicule which you have attempted to pour out on myself individually; for I neither feel, nor have felt it, nor has it, nor can it injure me in any manner whatever: but I speak thus, because I am sorry to see such talents, and attainments, as you are possessed of, and which under a proper direction might have been useful to the church, perverted by a system which you do not understand; for it is not the Baptist system as purged by the laborious, and humble MENNO, which you and Mr. C. have embraced, but as retaining much of the impurities, political and theological, of the impure, and ferocious Anabaptists of the 16th century. It may be worth your while to think seriously of this; and may the Spirit of truth, and of love, guide you, and myself, into the paths of truth, and of righteousness.

SAMUEL RALSTON.

Mingo-Creek, Washington }  
County, Pa. April 1823. }

## LETTER IX.

I SUPPOSE that it is scarcely necessary to observe, that Mr. C. has lately published the substance of a second debate on baptism between himself and a Mr. Macalla, at that time of Kentucky, and now of Philadelphia. To this debate he has appended "animadversions" on the preceding letters; and as it seems, that in the course of the debate Mr. M. read extracts from those letters, Mr. C. informs his readers, "that there is not a single topic of argument advanced by me that is not to be found in that volume." His "animadversions" are confined to 5 pages, and with the exception of a single attempt at argument which shall be noticed in the proper place, they are taken up with low wit not worth noticing, and the usual charge of misrepresentation. Surely, there never was a man more unfortunate in this respect, than is my opponent. In p. 419 he says that Mr. FINDLEY's letter annexed to Mr. Walker's account of the debate at Mount-Pleasant, "is one continued epistle of defamation and misrepresentation." In p. 418 he tells us, that Mr. W.'s book, with respect "to vulgarity of abuse, the maliciousness of the insinuations, the manifest disregard to truth, the unfounded assertions, &c. stands preeminently distinguished amongst the ephemeral productions of the day." And not only is this the case, but he tells us in the 14th No. of his "CHRISTIAN BAPTIST," that Mr. GREATRAKE a Baptist minister, who has lately addressed five or six letters to him on the wildness of his principles, and the extravagance of his followers, has published "falsehood, and calumny—" "and deliberately written down falsehood against him." As for myself he says in p. 405, "that I am destitute of moral rectitude;" and besides the great number of misrepresentations in the first series of my letters, 8 of which he has only specified, I have in the last series misrepresented him in no less than 117 instances; and that of all the first host of misrepresentations I have succeeded in clearing myself of one only by a mistake of the printer.\*

\*Mr. C's firmest friends and admirers cannot but be ashamed of this. For was it not Mr. C. himself, and not the printer, who re-

Now, I do protest against Mr. C. being my judge in this case. My answers to those alledged misrepresentations are before the publick, and to them I appeal. With respect to the second formidable host of 117, but which he has not specified, five only excepted, and it is to be supposed that they are the strongest he could muster, I appeal also to the same tribunal. Wherever I have combatted his opinions, I have quoted his words, and the publick have decided, and will decide, whether or no, the doctrines opposed are contained in those words.

As to the last specified misrepresentations, he says that there are three falsehoods in the second sentence, of the first paragraph of the 5th letter. These falsehoods, it seems, are contained in the following words—"After much threatening, and a lapse and labour of 12 months, Mr. C. has at length published STRICTURES on three of the foregoing letters, and called to his aid another writer with the signature of PHILALETHES: and he asks, "where was this threatening, this labour of 12 months, and where the proof of calling to his aid another writer."

Now, one would think that a recollection of the Gasconading style, and bullying and threatening tone of his CHRISTIAN BAPTIST, and STRICTURES, would have prevented him from preferring the first of these charges. The fact that it was upwards of 12 months after the appearance of the 1st, 3d, and 4th letters in the Presbyterian Magazine before his "Strictures" on them appeared, dissipates the second; and the fact that he published the letter of PHILALETHES dissipates the third of those formidable charges of falsehood and misrepresentation.

As an answer to the fourth charge, "that I represent him as saying, that I have apostrophised as much in my letters as he has done in his book," but which he denies having

ferred to the page in his own book. But is it so, that he refers to p. 158 of the second Edition of his debate with Mr. W. to the covenant between God and Abraham, recorded in the 15th chapter of Genesis. He does so—but not as an answer to what I have said in the first letter respecting that covenant. I referred to that covenant, as what, and what alone secured the land of Canaan to Abraham, and his seed; but Mr. C. refers to it in that page in regard to a piece of chronology only. He cannot but have known this; and I would now ask the reader, and Mr. C's friends, what we are to think of the man who attempts to palm such a gross misrepresentation on the publick, and at the expense of the veracity of another.

said, the reader is referred to the 3d, and 4th pages of his STRICTURES, and especially to the sentence beginning thus—"Having given a few of Mr. R's apostrophes, and gratuitous declamations." With respect to the last charge, of my saying, "that Mr. C. represents me as misrepresenting him in no less than 8 different instances, whereas he has said that they were only a few of many;" I would just reply that he specified only the 8, and I could not reply to what I did not know. It is true that he says, that there were many more—why then did he not produce them; and it may be of use to him to be told, if he does not know it already, that his bare assertion as a writer, will go but a short way with the publick at present.

And here I would observe again, that I am sensible that these charges and replications must be uninteresting if not unpleasant to the reader; and some may say, that the above charges were not worthy of notice, as they have no bearing on the question at issue, even admitting that they were well founded. To this I will only say, that I would not have noticed them at all as they respected myself, was I not aware, that Mr. C. and his friends would say, that I passed over objections, and in which I was personally concerned, because I could not answer them; and that this would be trumpeted abroad as a triumph on his part in this discussion. And it may not be amiss to remark farther, that in the fifth letter, and elsewhere, I have charged him with a number of gross and palpable misrepresentations, and shewn that some of his alledged misrepresentations were misrepresentations of myself; notwithstanding which, he has passed them by without any notice, or even an attempt to explain them; and they are now fixed down upon him as so many stains on his character as a writer, and will remain so until they are removed either by explanation, or a candid acknowledgement. Some of them may possibly admit of an explanation, but of others it is impossible, they are so glaring, and so palpable.

Perhaps some of my readers may be ready to ask, how are we to account for this conduct in Mr. C. in representing all his opponents, Baptists not excepted, sometimes as weak and puerile, and at other times as destitute of moral rectitude. It has a tendency to enlist his readers in his favour as a much injured and misrepresented man; to prepossess them against his opponents; and in my own opinion, was designed to cover the weakness of his arguments.

It may be farther asked, why does Mr. C. bring forward again, and again, the same arguments which have been refuted, at least replied to, without shewing the invalidity of the reply. I confess I do not know, unless that he calculated that his friends would not read the answers of his opponents; and that the bold and confident manner in which he reiterates those arguments, would convey the idea, that they are unanswered, and unanswerable. I have noticed several instances of this in the preceding letters, and other instances may occur before I have finished my observations on his objections in the debate with Mr. M. If this is not an honourable, and honest, it is at least a compendious way of answering an opponent.

Having made these observations, and which I deemed necessary for the reasons assigned, I shall now examine the objections which Mr. C. made in the debate with Mr. M. to the doctrines laid down, and defended in the preceding letters. It is not my design to review that debate any farther than I am personally concerned, and as may be necessary to the reader's understanding the objections made against myself in particular. After an introductory speech on both sides, Mr. C. may be said to open the debate in p. 58, by reading Mat. 28: 19—Acts 2: 41—8: 12, 36, &c. as containing what he calls "the law of baptism;" or the qualifications of those who are reported in those passages to have been baptized. Now, every reader of discernment cannot but see, that the foregoing and similar passages have nothing whatever to do with the point then to be investigated. They refer to adults only; or they tell us, that a profession of faith in Christ is required of adult persons before they can be baptized. But as I have observed in the beginning of the preceding letter, Pedobaptists have no difference with Baptists on that point, and to refer to the "law of baptism" as it respects adults, as an argument against the baptism of infants, discovers, either, an unpardonable ignorance in a disputer and writer on the subject, or an attempt to impose on the ignorant by a shameless sophistry.

It has also been observed in the first letter, that the argument brought against the baptism of infants because they are not capable of believing, is not only a shameless, but a wicked piece of sophistry. It involves in it that they cannot be saved; hence then, instead of wasting time on these miserable sophisms, Mr. M. proceeded to prove, that

there was a church of God—a church in the fullest sense of the word in the Jewish nation, and that what are usually called the Jewish church, and the Christian church, are ONE, and the same, differing indeed in external rites, but the same in substance, and in essence. Never have I seen a point more fully and more satisfactorily proved, and by a greater variety of arguments, even according to Mr. C's own account of the debate. Mr. M. shewed from various passages in the Old and New Testament, that Jews and Christians, "had the same religion—are called by the same inspired name—and have the same immutable covenant." Having established this important point; he then shewed that infants were admitted into the church of God by the ordinance of circumcision under the Jewish economy, and as their right to that privilege has not been revoked, that they ought to be baptized, as it is admitted on both sides that baptism is the mean of induction into the church under the present economy of grace. Never were premises more clearly and solidly laid; and never was a conclusion more obvious, and triumphant.

And here it may not be unnecessary to remark, that Pedobaptists are not usually aware of their strength of argument on this point. It is enough for them to prove that there was a church of God in the Jewish nation, and that infants were introduced into that church, and it belongs to those who say that they were cast out to prove the fact. The "*onus probandi*," or the burden of proof belongs to the Baptists, and it is a burden which they feel is pressing them to the dust. The great solicitude which Mr. C. expressed, and the art which it is manifest he used to divert Mr. M. from this point; and when he could not succeed, the weakness and the absurdity of the objections which he brought against the argument, is a proof of the justness of the foregoing observations. My present design will not admit of reviewing all those objections, I shall therefore notice two or three of them only, and on which he has placed the greatest dependence.

His first objection to the argument for the identity of the Jewish and Christian church, is deduced from the interpretation which Daniel gave of the kingdom of Christ which under the symbol of "a little stone cut out without hands," should destroy "the Image composed of gold, of silver, of brass, and of iron mixed with clay," which Nebuchadnezzar saw in the visions of the night.—"And in those days,"



said the prophet, "shall the God of heaven set up a kingdom that shall never be destroyed—but it shall break in pieces, and consume all those kingdoms, and it shall stand forever;" Dan. 2: 44. The kingdoms alluded to were the four great Monarchies—The Chaldean, the Persian, the Grecian, and the Roman; and the reader may now be ready to ask, how does Mr. C. prove from this prophecy, and its interpretation, that the Jewish and Christian church are not ONE, and the same. In this way, in p. 97, he foists in what he calls "the sacerdotal kingdom" of the Jews, amongst those kingdoms; and as they were all to be destroyed by "the little stone," he draws the conclusion that the Jewish and Christian church cannot be the same, because the Jewish church, or "sacerdotal kingdom" was destroyed with those kingdoms.

It requires no great degree of discernment to see, that this objection is founded on an assumption, and a blending of things which were distinct in themselves. It assumes as fact, that the kingdoms of Israel, and of Judah, were a part of the four great monarchies. Their being under their temporary influence and domination, at different times, is not a proof that that was the case; the great difference in their several religions forbade such a coalition. But admitting that they were, the objection confounds the ecclesiastical with the civil polity of the Jews, than which no two things were more distinct. Their kings were not their priests, nor were they suffered by their laws to assume the priestly office; but it would seem by the words, "the sacerdotal kingdom," and "the kingdom of Priests," which Mr. C. uses in the page referred to, that he considers the civil government of the Jews, to have been altogether ecclesiastical. But who does not know, that they had a civil government distinct from the ecclesiastical; and might not the one be destroyed, without the destruction of the other. Now, this was actually the case; for although the Jewish state underwent different changes, at different times, from the four great Monarchies, yet their ecclesiastical polity, or church existed until the coming of the Messiah. And not only was this the case, but before the kingdom of Judah was finally destroyed by the Roman empire, we have the testimony of an apostle, that what was called the Christian, was "ingrafted" into the Jewish church. I shall only farther observe, that notwithstanding the pomposity with which this objection is brought forward, and

notwithstanding the great dependence which Mr. C. places upon it, for when he resumed it in p. 195, "he requested his hearers to watch him closely," yet when examined, it is found to be based on factitious principles.

Another objection to the identity of the Jewish and Christian church is deduced in page 155, from the circumstance that the one was typical of the other; but similarity does not constitute identity. It does not with regard to individuals, considered as such, but it is otherwise with regard to those individuals who constitute the church. We do not pretend to explain the nature of that identity; but that there is a ONENESS constituted by baptism as a profession of christianity in opposition to Paganism, Mahometanism, and Judaism, is apparent from various expressions in Paul's epistles. In Gal. 3: 27, he says, "As many as have been baptized into Christ have put on Christ: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ONE in Christ Jesus." That there is a ONENESS of a more important nature and character constituted by the baptism of the Holy Ghost in true believers, is also apparent from 1 Cor. 11: 13—"For by ONE spirit are we all baptized into ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into ONE spirit." And not only is this the case in the present dispensation, it was also the case in all the preceding dispensations of grace. Thus in Song 6: 9, the bridegroom of the church says, "My dove, my undefiled is but ONE;" and in the following verse, the same woman, or the church is represented, "as looking forth as the morning" in the patriarchal age; "fair as the moon" under the Mosaic economy; "clear as the sun" in the present dispensation and day; and "terrible as an army with banners," in her millennial conquests and glory.

From the foregoing observations you will have perceived, that another objection in the same page is scarcely worthy of notice. It is this—"To say that the Jews and Christian religion because substantially the same, are one and the same, is as absurd as to say, that because a house, a table, and a chair are substantially the same, therefore a table, a chair, and a house are one and the same."

I presume that by "the Jews and Christian religion" in this objection he meant the ordinances of the two dispensations. But who has ever said that they were ONE and

the same, in the sense implied in his simile. Pedobaptists say, that although there is a difference in the external form, they had, and have the same aspect, object, and design. They directed the worshipper to the same object of worship, and were designed to lead him to the same "lamb of God who taketh away the sins of the world." But does this difference in regard to external rites destroy the identity of the church—that is the question. I have lately shewn that the church is compared to a woman in the scriptures; and he might as well say, that the circumstance of a woman's putting on a dress this day, somewhat different in form, or even in the materials of which it is composed, from that which she wore yesterday, destroys her identity: or to use his own simile, does the circumstance of a piece of wood being made into a house, a chair, or a table, destroy the identity of the wood.

It will be recollected, that in the first letter, Rom. 11: 13—24, was adduced as a proof of the identity of the Jewish and the Christian church, or that the latter was ingrafted into the former—that in the close of the last letter I called upon Mr. C. to overturn that argument if he could, and to defend if he could, the exposition which he gave of that passage, and which I have pronounced, and still do pronounce, to be absurd and ridiculous. In p. 148—9, Mr. M. adduced the same passage for the same purpose; or that the apostle's declaration that the Gentiles were ingrafted into what he styles "the good Olive tree," is a proof that the Jewish and Christian church are the same in substance, although differing in external rites. Mr. C's friends and the publick, did certainly expect that he would defend his exposition of that passage, or at least make the attempt, and shew that the exposition of it given by Mr. M. and myself was wrong. And is not this the case? No—all the answer given to my call and argument is—"that the scope and meaning of that paragraph (passage, I suppose he meant) so often attended to, and which is so fully examined in his debate with Mr. Walker, pages 27—30, beginning with the 16th verse of Rom. xi. is well given by MACKNIGHT in his paraphrase of the first clause of this verse,"—"for if the first Jewish believers have been accepted of God, the whole nation will be so when they believe;" p. 155. Now, this is only an exposition of the words in the 16th verse—"For if the first fruit be holy, the lump is also holy;" and admitting it to be correct, what has it

to do with what the apostle says in the following verses, of "the wild Olive tree," or the Gentiles, being grafted into "the good Olive tree," or the Jewish church. This was the point to be investigated, and to this his attention was particularly called; but he passes it by with telling us, "that on the stage he read and commented on the whole passage in MACKNIGHT's translation, but that it was too tedious for insertion, then, but he would give us the substance at another time." But that time is not yet come. It is not I believe in the remainder of his book; for I looked diligently for it, but I looked in vain. What will his friends and admirers now say of their champion who has "defied all christendom." The truth is, the passage referred to, of itself proves beyond all controversy the ONENESS of the Jewish and Christian church—Mr. C. saw it, and was afraid to meddle with it again.

It will be farther recollected, that Eph. 2: 12—22, was also adduced as a proof of the identity of the Jewish and the Christian church. It appears from p. 239, that Mr. M. also adduced this passage for the same purpose. In p. 243, Mr. C. objects by saying, that the word "*twain*" in this passage ("for to make in himself [Christ] of *twain*, one new man, so making peace") "cannot be understood of a Jewish church, and a Gentile church, as there was no Gentile church, and therefore must mean Jewish people, and Gentile people." It does so; but not Jews and Gentiles as such, but Jewish believers, and Gentile believers in Jesus as the Messiah. Nor does the phrase "one new man," in the same passage, mean "a new body, a new association never existing before," as Mr. C. says it does. The words, "so making peace," which immediately follow, tell us, that it alludes to the circumstance of what is called in the 15th verse, "the law of commandments contained in ordinances," or the ceremonial law to which the Jews were strongly attached, and the Gentiles opposed, being taken away by the death of Christ, whereby a way was opened up for reconciling those discordant parties, and for admitting the Gentiles into the church in as full a manner as the Jews; or as the apostle expresses it in Rom. 11: 17, "for ingrafting the Gentiles into the good Olive tree," that they might "partake of its root and fatness."

When Mr. M. had triumphantly proved the identity of the Jewish and Christian church, and the consequent right of the children of baptized parents to the ordinance of bap-

tism; he proceeded to other sources of proof which he styles "probable," and "positive." The probable proof he deduces from proselyte Baptism among the Jews, and the positive, from what we are told on the subject in the New Testament. As I am not concerned in the first species of proof, I shall pass it over with the observation, that I think he has clearly established the fact; and proceed to consider Mr. C's objections to the second ground of proof, and in which he, and myself come more immediately into contact; and in which we have additional specimens of the manner in which he treats his opponents, and we think, for the purposes already mentioned.

It seems that in the course of the debate, Mr. M. adduced the observations which I have made in the second letter, respecting the Greek words OIKOS, and OIKIA, when used figuratively, to denote the inhabitants of a house, or dwelling place.—That *Oikos* is used both in the Septuagint, and the Greek Testament, to denote children separately from their parents, and sometimes little children exclusively—That as the *Oikos* or family of Lydia, of Cornelius, of the Jailor, and of Stephanas, are said to have been baptized, that it follows, that infants were baptized, or the inspired penman has used a word calculated to deceive both Jews and Greeks.

To this Mr. C. replies by saying in pages 278, and 283, "that it is a refuge of lies"—"the mere fabrication of an everweening imagination"—and "designed to lead captive the ignorant and unwary admirers of the *patented priesthood.*" After this ebullition of not unusual, and indiscriminate abuse of the Pedobaptist clergy; and I think you will say, not unworthy of the meanest scribbler, in the highest garret in Billingsgate, he tries to lessen the force of the argument by an ostentatious display of quotations from the Septuagint, and Greek Testament, but which every discerning reader will have perceived, have not the least bearing, nor effect on the argument. In the first place he has adduced a few passages from the New Testament, where those words are used interchangeably, to denote a house or dwelling place. And what now is this to the point? I have said so in the beginning of the letter. Secondly, he has detailed a few instances from the New Testament, where *Oikia* is used to denote a whole family, children, and servants. I have also admitted that this might be the case; but I have proved positively from Plin. 4: 22, and more than

probably from Acts 16: 32, and 1. Cor. 15: 16, that it is used to denote the servants exclusively. Thirdly, he has adduced, and detailed a few instances from the Septuagint, where *Oikos* is used to denote the servants of a family; but let it be recollected, and particularly noticed, not a single instance from the New Testament where it is so used. It was to this circumstance that I had reference when I said, "that the distinction betwixt *oikos* and *oikia*, is accurately observed in the New testament." On this I founded my argument; and I have accordingly shewn, that in all the accounts which we have of family baptisms, it was the *oikos* and not the *oikia*, who were baptized. This is the pivot on which the controversy as it regards this argument turns; and until Mr. C. or some of his *aids* will shew, that *oikia* is used to denote infants exclusively, and that the *oikia* were baptized, all his objections vanish like smoke, notwithstanding all the pomposity with which they are brought forward, and the low scurrility with which they are mixed, and the above argument for infant baptism remains solid and untouched. It is a galling argument, and therefore every mean has been resorted to, to lessen its force; but how ineffectual all his quotations are for that purpose, the discerning reader has seen. Indeed, I am persuaded that Mr. C. was conscious, that his objections were irrelevant, and why he brought them forward I cannot conjecture, unless that he calculated, that the force of the argument might be lessened or obscured to the unlearned reader, by such a pompous and detailed display of passages from the septuagint and the Greek testament, where the words *oikos* and *oikia* are mentioned. Without any boasting, I now say, that the above argument is unanswered, and I believe unanswerable, and is a positive proof of the baptism of the infants of baptized parents.

The objection in page 262, that I represent Paul and Silas as preaching to the jailer and his servants, but not to his wife and children, is scarcely worthy of notice. We are not told that he had a wife at the time, and to support his objection Mr. C. should have proved that he had. But we are told that he had children, and that they were baptized; and the very circumstance of its being said, that Paul and Silas preached to the *oikia*, and not to the *oikos*, is a strong presumptive proof that his children were not capable of hearing "the word" so as to profit by it. It

proves that they were infants—but more on this point immediately.

In pages 283—5, we have another specimen of the manner in which Mr. C. treats his opponents, and we believe for the purposes already mentioned. I have observed in the second letter, that Paul and Silas did not require of the Jailor's children "to believe in the Lord Jesus Christ," because the verb "*believe*" in the 31st verse is in the singular number, and in the second person; and because it is said in the 34th verse, that the Jailor only believed; from which I drew the conclusion that the Jailor's HOUSE could not have been baptized on account of their own faith, but on account of the faith of their parent. It appears that in the debate Mr. M. made the same remark, and drew the same conclusion; and as an answer to us both, Mr. C. exclaims in his usual style—"Admirable grammarians!"—and afterwards tells us, "that he is almost ashamed to refute such *boyisms* as appear in these criticisms; and that he has corrected school boys for blunders less egregious." After having thus disposed of us both as a couple of ignorant and assuming blockheads, he tells us in answer, that there is an ELLIPSIS in the 31st verse, and that according to this figure it should read thus—"Believe thou and thou shalt be saved, and let thy House believe and *they* shall be saved."

It may perhaps be necessary for the sake of the unlearned reader to observe, that ELLIPSIS is a figure in rhetoric by which a word is left out in a sentence for the sake of conciseness, but it should never be used at the expense of perspicuity, nor of the concords of grammar. Now, I must tell this admirable grammarian and rhetorician, that although there is an ellipsis in this verse, it is of the word "*saved*," and not of the word "*believe*." This is evident from the very structure of the sentence itself. Salvation was promised to the Jailor on his believing, and salvation was promised to his HOUSE—"thou shalt be saved and thy HOUSE;" but not one word, nor is there the slightest hint respecting their believing. We are not even told that they were present at the time that Paul and Silas addressed their father, nor were they addressed; the salvation therefore promised to them was in consequence of the faith of their parent, and as observed in the second letter, can mean nothing more than the *means* of salvation, of which

we have shewn baptism is one, and which we are told was conferred upon them that very night.—“And he was baptized, and *all his* straightway.” Besides, had Paul and Silas called upon the Jailor’s family to believe, they would have said *pisteusate*, “believe ye,” and not *pisteuson*, “believe thou;” and had the inspired historian intended to inform us, that the Jailor’s family believed on that occasion, he would have said in the 34th verse *pepisteukotes*, “they having believed,” and not *pepisteukoos*, “having himself believed.” Every reader of good common sense, although not acquainted with the figures and rules of rhetorick, will see the justness of the preceding observations, and I am not afraid to say, that every literary reader will pronounce them just and correct.

Mr. C. has indeed adduced John 4: 53, Acts 18: 8, and 11: 14, as parallel passages, where he says a similar ELLIPSIS is used. There is an ELLIPSIS of the word “believe” in the two first of these passages, but every grammarian knows that they are constructed differently from the passage now under consideration. In John 4: 53, where it is said, “that the ruler believed and all his HOUSE,” there is an ELLIPSIS of the word “believed,” and may be read, “the ruler believed, and his *house* believed,” because the verb “believed” (*espisteusen*) is in the third person, and so are its nominatives RULER, and HOUSE; but as already observed, the verb *pisteuson* in the passage we have examined is in the second person singular. The preceding observations are applicable to Acts 18: 8—“And Crispus believed with all his house.” Acts 11: 14—“Who will tell *thee* words, whereby thou and all thy house shall be saved,” is indeed a parallel passage with Acts 16: 31, and teaches the very same doctrine, and supports the interpretation which I have given to that passage. Salvation was promised to the HOUSE of Cornelius, as well as to himself in consequence of “the words” which Peter should tell *him*, not *them*. Now, as observed in the second letter, no words however good, told to Cornelius, and believed by him, could confer either spiritual or eternal salvation on his HOUSE; the salvation promised to them must therefore mean the means of salvation. Did Mr. C. possess those talents, that information, and critical acumen, which he does not scruple in p. 347, to tell us he possesses, he would never have adduced this passage in support of his system, and an objection against mine. His weakest ad-



mirers cannot but see, that it militates strongly against him; and when considered, and carried out in all its bearings, completely overthrows the Baptist system in regard to infants.

And now I think I may say, that the baptism of the Jailor's family establishes beyond all peradventure, the baptism of a HOUSE on account of the faith of the parent. The more it is examined, the fuller and clearer is the proof. It is, as the criticks would say, the CRUX, or CROSS of the Baptist system; it is therefore not to be wondered at, that every art which ingenuity or sophistry could devise have been put in requisition to lessen its force and evidence, and when this will not avail, of bold assertion and misrepresentation. An instance of this occurs in p. 292, where Mr. C. adduces the common translation of the 34th verse—"Believing in God with all his *house*," as a proof that the Jailor's family believed as well as himself; notwithstanding he has been repeatedly told, and if he knows any thing of the Greek language must know, that the participle *pepisteukoos* is in the singular number, and is predicated of the Jailor, and not of his family.

With respect to Lydia and her HOUSE, Mr. C. says in p. 265,—“that it is probable she was an unmarried woman, a travelling merchant—that it is probable that the brethren mentioned in the 40th verse were members of her family, servants, or relations in her employ—that to evade the force of this consideration Mr. Ralston *supposes* that the brethren in this HOUSE were Timothy and Luke—and that after Paul and Silas were released from prison, they went to comfort and console them before their departure; but this is absurd, for Paul did not leave Timothy nor Luke behind him in Philippi.”

Now, the greatest part of the above quotation is improbable conjecture, and some of it glaringly untrue. Whether Lydia was a married or unmarried woman at the time Paul and Silas met with her at Philippi, I do not know, nor does Mr. C. know; but I positively know that she had a family (*Oikos*) and that they were baptized, and there is not the least hint that they were believers. Nor does Mr. C. know that she was a travelling merchant; for might not “a dealer in purple” remove from Thyatira to Philippi, and for the purpose of residing there, as a place more suitable for vending her merchandize. Nor is it true that I have only *supposed* that Timothy and Luke abode in her house

during the imprisonment of Paul and Silas; I have positively proved it; nor have I said that Paul left Timothy and Luke behind him at Philippi. The reader is requested to review what I have said on these last points in the second letter, and then let him say, if Mr. C. should have ever mentioned the word MISREPRESENTATION.

All that Mr. C. has objected to what I have said respecting the family of Cornelius has been already noticed; and his objections to my remarks on the baptism of the HOUSE of Stephanas is scarcely worthy of notice. It has been observed that when Paul speaks of that HOUSE in 1. Cor. 1. 16, as a family which he had baptized, he uses the word *Oikos*, but when he speaks in chap. 15: 16 of that HOUSE as "addicting themselves to the ministry of the saints," he uses the word *Oikia*, and which I have shewn is used by this same apostle to denote the servants of Cæsar the Roman emperor. To this Mr. C. objects in p. 291, that it could not be the servants, but the children of Stephanas, who are praised for "addicting themselves to the ministry of the saints" as that would be "at their master's expense."

I shall leave this objection with this single remark, that the character given of Stephanas himself is a proof, that the attention paid by his servants to the saints, was with his consent, and most probably by his orders; and only farther observe on this point, that it has been objected, that if family baptism had been a common occurrence in the days of the apostles, we would have been furnished with a fuller account on this point than is upon record.

That it was a common occurrence in the church of Corinth, is implied in the words which immediately follow the account given us of the baptism of the HOUSE of Stephanas—"And I baptized (says the apostle) the household (*Oikon*) of Stephanas, besides, I know not whether I baptized any other." These words, as already observed, clearly imply, that other families had been baptized at Corinth, although not by the apostle. And the reason why he had not baptized any other HOUSE, he tells us in the preceding and subsequent contexts—"Lest it should be said that he baptized in his own name," or as the head of a party; "and that Christ had not sent him to baptize," or to addict himself principally to the administration of that ordinance, "but to preach the Gospel."

Mr. C. however asserts in p. 292, "that we have no account that any other families were baptized by the apos-

ties than those mentioned; for Paul's words that he did not know whether he had baptized any other at Corinth, means *individuals*; as the Greek, Latin, and English New Testaments declare."

The Latin and English New Testaments are but translations, and in many instances defective translations; the point therefore must be determined by the Greek Testament, as every disputed point ought to be, and as has been our practice throughout the whole of this controversy. Now, we fearlessly affirm, that the Greek Testament "declares" the very reverse of Mr. C's assertion. The words translated "any other," are "*tina allon*," both adjectives, and have for their substantive *oikon*, HOUSE, with which they agree in gender, number, and case. They are all of the masculine gender, singular number, and accusative case, but "individuals" are plural. This, we think, settles that point—Does Mr. C. understand Græek; or is he not a conceited, boasting sciolist?

You will recollect that in the conclusion of the last letter, I called upon Mr. C. to discuss and refute, if he could, the arguments for infant baptism which I have deduced from Acts 2: 38, 39, "for the promise is to you, and to your children," and from Mat. 28: 19; and from 1. Cor. 7: 14.

In regard to the first of these passages, he tells us in his "animadversions," p. 407, that Mr. M. did not introduce it into the debate, and he presumes, that it was "because he saw that it would not bear a struggle." If that was the case, it would then be the easier conquest for himself; and the reader would expect that he would so dispose of it as never to be brought forward again as a proof of Pedobaptism. I have observed in the first letter that the promise in this passage evidently refers to Gen. 17: 7, where Jehovah promises to be "a God to Abraham, and to his seed" constituted members of the church, under that dispensation, by the ordinance of circumcision—and as both adults and infants became members of the church by that ordinance—and as the dispensation was then changed, that Peter enjoined baptism on both parents and children as the mean of initiation under the present dispensation. In his "strictures" Mr. C. proposed 6 queries on this very point, and demanded my answer; expecting that I could not answer them without relinquishing the position that "THE PROMISE" had reference to Gen. 17: 7, and admitting that it re-

ferred to the prophecy of Joel. Although not under the necessity, by the laws of fair argumentation, of answering those queries, you will remember that I have answered them distinctly, and shewed, I trust, that to refer "THE PROMISE" in Acts 2: 38, to Joel's prophecy, involved in it a number of the greatest absurdities. And what now is his answer to all this?—Will his friends believe it—The simple and reiterated assertion, that "the promise" refers to Joel's prophecy; and as I have said, "that it does not mean baptism; it avails nothing to my scheme to prove that it means any thing else." What!—Does it avail nothing to my scheme, that Peter urged baptism on the Jews and their children, from the promise of God that he would be "a God to them, and to their seed after them." But the children there spoken of, says Mr. C. "were not necessarily infants; for all the Jews were the children of Abraham, although 100 years old." I have shewn the absurdity of this interpretation in the first letter, to which the reader is referred. And admitting that the word "children" means what he says it does, it affects not my argument in the smallest degree; for according to his own definition of it, it includes the infant as well as the adult, and this is enough for the Pedobaptist argument. That his argument might have any force, Mr. C. should have tried to prove, that the word in this passage means adults, and adults only, and that none of the 3000 whom Peter addressed had infant children. Let the reader now say, if he has ever met with a feebler, yea sillier reply than Mr. C. has offered to what I have said on this passage in the first and fifth letters, and which he says, "could not bear a struggle."

Mat. 28: 19—"Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was brought up in the debate, pp. 81—113—15.

In examining that passage in the second letter, I have offered reasons why I consider infants, as well as adults included in Christ's commission to his apostles. And what now has Mr. C. offered against those reasons? As is not unusual, the bare assertion that infants were not included in the above commission. He also repeats what he had said in the debate with Mr. W. "that *ta ethne*, the nations, being neuter is not the antecedent to *autous* which is masculine, and which is the accusative governed by *matheteusate*. Its antecedent is *mathetas* in the verb *matheteusate*;" but no attempt to remove the absurdity which I have shewn

attends this interpretation; nor yet to try his critical acumen on a similar passage which I produced from the Septuagint. He tries indeed to support his reiterated assertions by referring to one of his own rules in regard to positive institutes—"that positive laws imply their negatives;" but we will pass this over at present, as we intend shortly to examine "the positive precept and precedent" for female communion which he tells us he has lately found out. I shall only farther observe here, that in examining the above passage I have also offered reasons why I think that infants as well as adults are included in the word "*disciples*," in Acts 15: 10—"and why tempt ye God to put a yoke [circumcision] on the neck of the disciples, which neither our fathers, nor we were able to bear." And what does my opponent offer against those reasons? Not one word, although he says that in the debate, he offered "to rest the whole controversy on the proof of that position," p. 124. Well then, the controversy is at an end in regard to himself, until he sets aside those reasons.

1. Cor. 7: 14—"The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children *unclean*, but now are they *holy*;" was also referred to in the debate, p. 82.

The reader will recollect that I have also examined this passage in the second letter, and proved, I trust, that it cannot refer to any thing but to that federal holiness which resulted to the child of a Jew from the circumstance that the parent was circumcised, in consequence of which the child was entitled to be brought also into the church of God by circumcision—and that according to the apostle's reasoning the same *holiness* is transferred to the infants of a baptized parent or parents, under the present dispensation; in consequence of which they are entitled to be introduced into the same church by the ordinance of baptism. And with what now does Mr. C. meet and answer the foregoing argument. With this only—"that the *holiness* there spoken of belongs to those children until they die, notwithstanding they should be unbelievers, and incapable of baptism all their lives." Surely, his warmest friends and admirers expected something more than this, and the publick expected at least, that he would tell us definitely what he meant by this "*holiness*," for he admits that it is a *holiness*, that can consist with a state of unbelief. I can conceive of

no other reason for the omission, than that he still holds the definition which he gave of it in his debate with Mr. W. p. 62, and on which I have already remarked—that it means legitimacy of birth, or that the children of married parents are legitimate so long as the parents cohabit, but should they separate from each other, that circumstance renders the children illegitimate. Unhappy children of quarrelsome parents!—but I have not a word more to say on this point. Those who can embrace Mr. C's interpretation of this passage, are prepared to believe any thing however weak, wild and extravagant.

It is scarcely necessary to observe, that when Baptist writers are driven by the strongest arguments and clearest reasoning, from the different positions which they assume, they take refuge under the following syllogism—Baptism is a positive institute, “and in positive institutes we are not *to reason*,” “and positive laws imply their negatives;” but there is no positive precept or precedent for baptizing infants; therefore they ought not be baptized. When asked where the positive precept or precedent for admitting women to the Lord's table is, they know not what to say, and the most unlettered of their readers see the nakedness of their argument; for it cannot but occur to them that the above argument is a sophism, or not a woman however pious ought to be admitted to the Lord's supper, as there is neither positive precept nor precedent for admitting them. Mr. Booth endeavoured to rescue the Baptist system and church from this perplexing difficulty by telling us that in 1. Cor. 11: 28, the Greek word *anthropos* often signifies the male and the female—“But let a man examine himself, and so let him eat of that bread and drink of that cup.” Every person who has read Peter Edwards' answer to Mr. Booth, cannot but remember with what pointed but just irony he has exposed the positive precept of the transatlantic champion of the Baptists. In a note in p. 377, Mr. C. tells us with no small degree of exultation, “that upon a close examination of the scriptures,” he has found out a positive precept for female communion, and in the very chapter where the great Booth had foundered and failed in a most pitiable manner. And as he says, that Mason, Walker, Armstrong and myself, “have laid great stress” on the want of a positive precept or precedent for female communion, “he trusts that if any

objection can be made he will now hear it, or never after hear of that miserable excuse for infant sprinkling." The positive precept is contained in the following quotation.

"That the word *aneer* man occurs 14 times in the first 15 verses, and the word *gune* woman occurs 16 times in the same number. After speaking of the man and the woman as both members of the church, and after having pointed out their peculiar duties in some respects, the apostle uses the word *tis* v. 16 of both genders; referring to both *aneer* and *gune*, and then uses the pronouns *ye* and *you* addressing both genders. As the pronoun stands for the noun, so you represents both man and woman its antecedent. As often says the apostle, as ye who? Doubtless the antecedent; for the pronoun stands for the noun, as all grammarians teach—as often as ye men and women of whom I have been speaking, eat this bread and drink this cup (in the margin) shew ye (men and women) forth the Lord's death till he come. Here then is a positive command, men and women shew forth the Lord's death till he come."

Such reader is Mr. C's positive precept for female communion. I have no doubt but that you are ready to say—Does not his *reasoning*, such as it is, in this quotation, destroy his own rule which he so often inculcates, and on which he has placed so much reliance—That in positive precepts we are not to reason. He has guarded against this by telling you, that if you will say, there is reasoning or "inference" in the foregoing quotation it will be at the risk of your "common sense;" and if you are possessed of "common erudition," it will be "an insult to your intellect." You may say, this is a new species of argument; but novelties of even an extraordinary kind, are not uncommon in Mr. C's writings.

What Mason, Armstrong, and Walker, may say or do in this case I do not know; but as respects myself, notwithstanding the danger to my "common sense," and to whatever "erudition" I may possess, I would beg leave to say that I have two or three objections to this "positive precept," and which I think are not unworthy of the attention of Mr. C's friends and admirers. I would therefore observe, that the apostle evidently discusses three distinct subjects in that chapter, and to apply the reasonings on one of these subjects, to the others, is contrary to all the rules of sound criticism, and correct interpretation—It is

sophistry of the most glaring kind. His first object was, to correct what was considered indecorous in those days—women praying or prophesying in publick with unveiled faces, and which takes up the first 15 verses; and to these verses, and the subject contained in them, the word *gunc* is evidently confined.

His second object was to reprove the Corinthians on account of their contentions, and this embraces the 16th, 17th, 18th, and 19th verses. "But if any man (*tis*) seems to be contentious, we have no such custom, neither the churches of God." The Greek word *tis* in this verse, translated "any man," is indeed of both genders as Mr. C. has observed, and so is the word *philoneikos*, "contentious," when used in the attic dialect, and yet there is no proof that it is so used in this place; but the adjectives *hoi dokimoi*, "approved," and *phaneroi*, "manifest," in the 19th, and which have reference to *tis* in the 16th verse, are both of the masculine gender, and determine the gender of *tis*. Where now is Mr. C's *gunc* which he found so often in the first 15 verses? She has disappeared, nor is she to be found again to the end of the chapter. And indeed the circumstance that contentions in church and state are usually agitated and managed by the men, and not by the women, might have convinced any man, that by *tis* in the 16th verse, the apostle had reference to the man and not to the woman, and it is accordingly so translated.

But what comes more immediately to the point, the apostle's third object was to correct the abuses which had crept into the church in eating the ordinance of the supper, and to point out its true character and design. And who now were the persons guilty of those abuses? Was it the men or the women, or both? A bare inspection of the original text tells us, that it was the men, while there is not the most remote allusion to the women.—"For in eating, every one (*hekastos*) taketh before other his own supper, and one (*hos*) is hungry, and another (*hos*) is drunken;" all of which words are in the masculine, and not one of them in the feminine gender.

And yet this is not all. Admitting that the apostle from the 16th verse had used a word or words that kept up the idea of both genders, whereas the reverse is the fact; the verb "*kataggellete*" in the 28th verse, and on which the whole stress for a positive precept lies, is a word of doubtful disputation in regard to its meaning in this



place; and ought not therefore to have been adduced as a proof of a positive precept. Our translators have rendered it, "ye do shew forth," and Mr. C. "do ye shew forth." It will admit of either of these translations; but as I have observed in the third letter, where a word, or words are produced as a proof of a positive precept, "they ought to be so clear, and so distinctly defined, as to admit of no other meaning, and like axioms to involve their own evidence."

"Now for the express precedent," as Mr. C. expresses it. It is to be found, he says, in Acts 2: 42—"And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread," or as he translates it, "in breaking the loaf."

The first question which now presents itself is, what are we to understand by the words "breaking of bread?" Some commentators do indeed understand by them, the eating of the Lord's supper; but others think that they have reference only to what is said in the following verses, of the primitive Christians "having all things in common;" and of their "*breaking bread* from house to house, and eating their meat with gladness and singleness of heart." The words then which are again adduced as a proof of a positive precedent for female communion, are also words of a doubtful meaning in that place, and preclude the very idea of an express precedent.

We might stop here; but it may not be amiss to examine this new express precedent a little farther. The next question is; who are the persons who are said to have been thus employed? The 3000 mentioned in the preceding verse, and who are said to have been baptized,—"*Then they* that gladly received his word were baptized, and the same day there were added unto them about 3000 souls. And *they* continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." And does not Mr. C. say so too? Yes—But he tells us, that to those 3000 we must annex the persons mentioned so far away as the 14th verse of the first chapter, and the first verse of this chapter, and instead of 3000 make up the number of 3120. But why this? Because women are mentioned among the 120; and *women*, get them where he would, were indispensibly necessary, for making out the express precedent for female communion; and you must moreover believe him that there is neither reasoning, nor

inference in the way he makes it out. I will only farther say, that it is very unlike the express precedent for the baptism of females in Acts 8: 12—"And they were baptized, both men and women;" and I think that the intelligent reader will say, that Mr C's new express precept and precedent for female communion are the most extraordinary that have been published in the last 50 years—They exceed even Mr. Booth's.

I will only add, that it is not true that Pedobaptists call for an express precept or precedent for female communion, "as an excuse for infant sprinkling," as he still scoffingly stiles infant baptism; but to shew Baptists themselves the sophistry of requiring positive precepts or precedents for administering positive institutes. As has been already observed, if the right of pious women to the ordinance of the supper, and the right of the infants of baptized parents to the ordinance of baptism, can be proved by clear inferences from scripture premises, it is as valid, and will be as satisfactory to every intelligent and unprejudiced person, as if it had been said in so many words—that believing women are to be admitted to the table of the Lord—and the infants of baptized parents are to be baptized. In the debate with Mr. W. Mr. C. himself when called upon to prove the first, proved it clearly by inference, and by inference only; and I think, that I have as clearly proved the latter, if I have not produced positive precept and precedent. I shall conclude this letter by advising Mr. C. to send his argument against infant baptism deduced from the want of a positive precept or precedent, over to some friend in England, to be deposited in the tomb of Mr. Booth with whom I think it originated; as it is found to be of no more use on this than on the other side of the Atlantic; and to be not only a miserable but a wicked sophism; excluding every female however pious, from the table of the Lord. As for the second argument, that infants are not to be baptized, because they are not capable of believing, he may as well send it with the first, for it is also a wicked sophism; as according to it no infant can be saved. On those two wretched sophisms hangs the whole Baptist system in regard to infants; for as has been frequently observed, the baptizing an adult believer, is a principle and practice common to Baptists and Pedobaptists.

## LETTER X.

ALL who have read the debate between Mr. C. and Mr. M. cannot but have observed, that it was conducted in an extraordinary manner on the part of Mr. C. He tells us in p. 161 that he entered upon the mode of baptism, before Mr. M. had finished his argument for the identity of the Jewish and Christian churches as they are usually called. This conduct of Mr. C. will doubtless be attributed to different causes, by different persons. Some may suppose that his fondness for baptism by immersion, which he says in p. 134 is "a purgation of all sins," led him to this haste. My own opinion is, that he saw the strength and unassailable character of Mr. M's argument, and dreaded the clear and irresistible conclusion from it, for infant baptism; and therefore endeavoured by every art he could devise to divert him from his argument. But Mr. M. was not to be diverted, until he brought out the triumphant conclusion, to the dismay of Mr. C. and I have no doubt to the dismay of every Baptist who was present on the occasion.

But let Mr. C's reasons for this haste be what they may; he makes his debut by telling us in p. 162—6, how many different words the Greeks used to denote the application of water to a person or thing—how often the words "sprinkle, pour, wash, dip, plunge," are used in the New Testament—and that *bapto* and *baptizo* are never rendered by the English translators by "sprinkle" or "pour." Now, this is admitted; and we have already assigned the reasons why those words are not so translated. We have observed that the translators were strongly inclined to the Baptist system, and as a proof adduced several instances where they have translated in favour of immersion to the manifest violation of the rules of universal grammar, and where the preceding and subsequent contexts evidently require a different translation. But the question is not, how these words are translated, but in what sense they are used in the sacred oracles. In p. 165—7, Mr. C. reproduces the authority of Dr. Campbell, to which he adds Dr. McKnight, and Simon the Jesuit, as a proof that those

words signify to immerse, and to immerse only. We are not disposed to pay much respect to the sophistries of the Jesuits; nor does our cause need such aid; and we will meet with Dr. McKnight hereafter. With respect to Dr. Campbell, it has been shewn that he was mistaken on this point, and Dan. 4: 33 was produced as a proof, where it is said in the Septuagint, that Nebuchadnezzar's body was "*wet*" (ebaphe) with the dew of heaven, and that this must have been by the dew being poured out upon him.

To this Mr. C. replies in p. 303, "that this WETTING must be understood figuratively—that Pedobaptists must admit it on their own principles; for they do not suppose that they should administer baptism in the manner in which that impious monarch was baptized—and that Nebuchadnezzar slept on the dewy grass, and was overwhelmed with it as a person in a river."

I do not know of any principle of Pedobaptism which requires of those who hold it to understand this WETTING figuratively; and I am persuaded that Mr. C. cannot produce a Pedobaptist writer who says that a spiritual meaning was couched under it. Nor do Pedobaptists refer to it as containing directions how they are to administer baptism; but for the purpose of ascertaining the meaning of the verb BAPTO. And admitting to Mr. C. that Nebuchadnezzar was overwhelmed with dew as he lay on the grass, this dew must have been *poured out* upon him, and this is all that their argument requires; but the mode of baptism for which he contends is a being plunged in water; and however copious the dew was in that country, this was not the case with that unhappy monarch. Besides, had that monarch been overwhelmed with dew as a Baptist is overwhelmed in a river, he could not have lived during the night, without a miracle. When Mr. C. writes his third book on baptism, he is requested to remove these difficulties, or to admit that BAPTO is used in that passage to signify "to pour out," or "to sprinkle."

To the foregoing instance I would add, that there is another passage, Lev. 14: 15, 16, where *bapto* is used, but where it cannot mean, nor could be designed to mean, "to immerse," or "to overwhelm."—"And the priest shall take some of the log of oil, and pour it into the *palm* of his own left hand; and the priest shall dip (*bapsci*) his right finger in the oil that is in his left hand, and shall sprinkle of the oil seven times before the Lord."

It is scarcely necessary to observe, that the priest's right finger could not be overwhelmed with the oil which the palm of his left hand could contain; but it could be smeared, or wetted by it. The words which immediately follow *bapsei* are an additional proof that it is not used in that place to signify *to plunge* or *to immerse*. Had that been the case, it would have been "*bapsei eis to elaion*," he shall dip it into the oil, but it is "*bapsei apo tou elaion*," which can have no other meaning than that he shall stain or wet it with the oil. In p. 329 Mr. C. adduces this very passage as an instance where *bapto* is used to signify *to dip*, but he took care to withhold the words "*apo tou elaion*," as that would have discovered his ignorance or sophistry even to a school boy. A man of his literary pretensions should have known that the preposition *apo* never means *into*—but we will meet with this preposition again. Exod. 12: 22, is another instance where *bapto* is manifestly used to signify *to wet*, or *to smear*.

And not only is this verb used in the above sense in the Septuagint, it is also so used in Rev. 19: 13, where the Son of God is represented as wearing a vesture, "*bebammenon aimati*," sprinkled, or stained with blood. Every Greek scholar knows that this is the true translation; for if the inspired penman had intended to convey the idea that his vesture was dipped in blood, he would have written *bebammenon eis to aima*. Lev. 14: 51 is so rendered by the Septuagint—in regard to the cleansing of a leprous house.—"And the Priest shall take the living bird, and the cedar wood, and the scarlet, and the hyssop, and shall (*bapsei*) dip them, *eis to aima*, *in*, or *into* the blood of the bird that was killed over the running water." Besides, should we understand the participle *bebammenon* in Rev. 19: 13, as alluding to the blood which the Saviour shed upon the cross, as some commentators do, or to the blood of his enemies shed in a state of hostility against him, as is the more probable opinion of others; in neither of these cases can the allusion be admitted that the blood was collected in a vessel and his vesture dipped in it; but in either of them, or in both, it is easy to admit that his vesture was stained or sprinkled with blood.

But this is not all; for strange as it may appear, Mr. C. acknowledges in p. 165, that the Hebrew word *TEBEL*, which answers to the Greek word *BAPTO* is translated by the

Septuagint *moluno*, which signifies to dye, or to stain.\* This is the word which they use in Gen. 37:31, respecting Joseph's coat of many colours. Our translators in their zeal for promoting baptism by dipping, have translated the passage thus—"And they took Joseph's coat, and killed a kid of the goats, and *dipped* the coat in the blood." But every person will perceive that the coat could not have been dipped in the blood of a kid killed in the open fields, and the blood probably spilled on the grass; but it could be, and was stained by it. Besides, had the coat been dipped in, and covered all over with blood, Jacob could not have certainly known it to have been the coat of his son; for he recognized it because of its many colours. And yet notwithstanding the foregoing acknowledgement, and the instances which have been produced to the contrary, it is not improbable that Mr. C. may again assert that *BAPTO* is never used in the sacred oracles to signify to pour out, or to sprinkle. It is true that *cheo* is often used to signify the former, and *raino* the latter; but who does not know, that in every language different words are used to express the same idea; and not only so, but that the same word is sometimes used in different acceptations. This consideration, and this well known fact obviates all his arguments on this point in p. 329, and elsewhere.

To the reiterated assertions in his "STRICTURES," that I could not produce any instance from the New Testament where *BAPTIZO* with its conjugates is used to signify to pour out, or to sprinkle, it will be recollected that in the 7th letter, I produced in the first place Heb. 9:10—"which stood only in meats and drinks, and diverse washings, (*baptismous*) and carnal ordinances, imposed on them until the time of reformation." It was observed that the diverse washings, or baptisms in that passage, had reference to the different purifications enjoined by the Levitical ritual—that some of these consisted in sprinkling water on the person or thing to be purified, and some of them in dipping the person or thing in water—and that in the 13th verse the apostle mentions "the sprinkling the unclean with the ashes of a heifer," with what is called in the 19th

\*In his notes on Mark 7:4, Dr. Campbell says, "that the Hebrew *TEBEL* perfectly corresponds to the Greek *BAPTO* and *baptizo*, which are synonymous, and is *chays* rendered by one or the other of them in the Septuagint. The above is a proof that he was mistaken with respect to the scriptural meaning of those words."

chap. of Lev. "the water of separation," as one of those baptisms.

To this Mr. C. replies in a note in p. 295, "that I have defeated myself," by admitting that some of these purifications required the immersion of the priests or people when ceremonially unclean—and that in the 13th verse the apostle has changed his subject, and speaks of "*sprinklings* as contradistinguished from immersions."

On examining more minutely the directions given for the purification of the priests and people, I find that I have admitted too much when I said that some of these purifications required the immersion of themselves in water. I was led into the mistake by an impression on my mind at the time, that in those places where it is enjoined that they should "bathe themselves in water," the verb *bapto* was used by the Septuagint. But on examining those places I find that it is not used in a solitary instance, but the verb *louo* which signifies to wash in general, without any reference to the mode of washing. *BAPTO* is indeed used when ceremonially unclean household utensils, and other things were to be cleansed, and also in the directions given for preparing some of the purifying material; but I do not know that a single instance can be produced where it is used to denote washing as a religious rite, for the purpose of cleansing the ceremonially unclean. On the contrary, in the cleansing of the leper, the cleansing material was to be sprinkled or poured on the person to be cleansed. This also was the case with what was called the water of separation—It was to be sprinkled on the person to be cleansed, as is apparent from the 19th chapter of Numbers. How I have defeated myself by the above inadvertent admission; or how it affects the point at issue either one way or another, is what I cannot see. The question was, is *baptizo* always used in the Greek Testament to signify to immerse, and to immerse only. I have proved, and I think beyond all contradiction, that *BAPTO*, the root of *baptizo*, *baptismos*, and *baptisma*, is used to signify to pour out to wet, as well as to dip, and pouring is only a profuse sprinkling. It will not be said that derivatives are used in a less extended sense than the words from which they are derived. On the contrary their meaning is often extended, and hence there is nothing to forbid the conclusion that the "sprinkling" mentioned in the 13th verse is one of the

“washings” mentioned in the 10th verse. This conclusion is strengthened by the circumstance that the ceremonially unclean are not said to be dipped in, but sprinkled with water in order to their cleansing, and is in my view, a strong presumptive argument that *baptizo* which is not only derived from *bapto*, but is moreover a *diminutive*, is never used to signify to immerse when denoting the initiating ordinance into the Christian church. Besides, the assertion that the Apostle in the 13th verse speaks of the different sprinklings imposed on the Jews is not only gratuitous, but contradicted by the very expression which he employs. It is not “sprinklings,” as Mr. C. writes it, but “sprinkling,” or sprinkling as one of the diverse baptisms which he had already mentioned. To which may be added, that the word “diverse,” or various (*diaphoroiis*) is of itself a proof that he had reference to various modes of washing. Washing by immersion is one and the same mode of washing; but as the Jews washed by sometimes immersing the thing to be washed in water, and sometimes by pouring water upon it, hence then the expression “diverse” or various baptisms.

1. Cor. 10:2, was also adduced as a baptism which must have been by affusion or sprinkling, and not by immersion. “And they were all baptized (ebaptisanto) unto Moses, in the cloud, and in the sea.”—It was observed on this passage, that as it is said, that the Israelites “walked on dry land,” they could not have been immersed; and that whatever that baptism meant, or was designed to prefigure, the little children and infants were baptized as well as the men and women.

Mr. C. has prudently for his system passed over the last observation, without the least notice; and in p. 302 tells us, “that the Israelites were baptized in the cloud and sea taken together”—“that the cloud above, and the water on each side completely overwhelmed them”—“and yet he thinks that not *one* drop of water fell on them”—and the mere circumstance of their being surrounded with water, and covered with a cloud is called their baptism.”

This is indeed a new idea, and a new theory of baptism. Although the inspired penman expressly says that they were baptized; and although Mr. C. strenuously contends that *baptizo* signifies to immerse in water, yet he will not admit that a single drop of water was sprinkled on the Israelites, from the cloud, or from the sea. Well then, if there can



be a baptism without one drop of water touching the subjects, provided they are surrounded with it, might it not be administered by enclosing them in large casks, and immersing the casks in water. It would be an excellent expedient for preserving health and life in cold climates, and in the coldest season of the year, and would obviate a very serious and perplexing objection to the Baptist system. Had this suggestion proceeded from Mr. C. in the first place; or should he now recommend it, I have no doubt but that some of his admirers would adopt it; for they have swallowed dogmas and adopted practices from him, not more wild nor extravagant. But enough of this new theory of baptism, without one drop of water touching the subject. It cannot be answered gravely; we will therefore dismiss it, with this observation, that the above passage not only evinces the propriety of baptizing little children and infants as well as men and women, but tells us, that sprinkling is a proper mode of applying the water to the subject.

1 Pet. 3: 21, was also adduced as another instance where baptism, and christian baptism too is mentioned, but where there could not be any allusion to immersion as the mode—"Eight souls were saved by water; the like figure whereunto even baptism (*baptisma*) doth also now save us." It was observed, that in this passage the apostle draws the comparison between the temporal salvation of Noah and his House by water, and baptismal water as a mean of spiritual salvation—and that there could not be any allusion to baptism by immersion in that extraordinary preservation, for it was the lawless antediluvians who were immersed, while Noah and his family were doubtless sprinkled by the spray of the boundless ocean tumbling and breaking around them. Instead of attempting a direct reply to this, Mr. C. in p. 274 refers me to the notes of Dr. *M Knight* on the passage, "as a solid refutation," with the remark that the Dr. was a Pedobaptist. Although those notes are rather too long for our intended brevity, we will however give them entire as quoted by Mr. C. that the reader may see the supposed analogy between Noah in the ark, and a Baptist buried in the water.

"1. As by building the ark and entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to

be *buried* in the water by baptism we shew a like faith in God's promise, though we die and are *buried*, he will raise us from death the punishment of sin, by raising us from the dead at the last day."—Now, who does not see, that instead of an analogy in this note between Noah in the ark, and a Baptist buried in the water, the reverse is the fact. Noah was *saved* by being above the water, though doubtless sprinkled by it; but according to the Baptist system the believer is saved by being buried in it.—If such a mode of speech was admissible, it is such an analogy as is between above and beneath.

"2. As the preserving Noah alive during the nine months he was *in the flood*, is an emblem of the preservation of the souls of believers alive while in the state of the dead, so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event."—Now, it is not true that Noah was "in the flood" during nine months. He was above it, and had he been "in the flood" during nine days, or nine minutes, there would have been an analogy between him and a Baptist in the water, but as he was above it, the comparison is ridiculous.

"3. As the waters of the deluge destroyed the wicked antediluvians, but preserved Noah by *bearing up* the ark in which he was shut up, till the waters were assuaged, and he went out of it to live again on the earth, so, *baptism may be said to destroy the wicked*, and to save the righteous, as it prefigures both of those events, the death of the sinner it prefigures by burying the baptized person in water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life."—I confess I know not what to make of this. In the passage under examination the apostle speaks of baptism as a saving ordinance, or as I understand it, a mean of spiritual salvation, but Dr. McKnight as a destroying ordinance to all who are not true believers. Surely Mr. C. must have been pinched indeed when he produced the self-contradictory analogies of this Pseudo-Pedobaptist as a proof that *baptisma* in this passage must mean immersion.

In the preceding page Mr. C. produces the comment of this same Dr. on Rom. 6: 3—5, and Col. 2: 12, as a proof that baptism is to be administered by immersion. The comment is to the same import as the notes we have examined—That as it is said in both passages, that believers are buried with Christ, *in* or *by* baptism, there is an allu-

sion to the mode which must be immersion, as immersion is a burying a person in water. In order to ascertain the truth or falsity of this comment, and which is the comment of every Baptist writer, we will briefly examine Rom. 6: 3—5, because it is more full and explicit than Col. 2: 12; and because the observations which will be made on the one, will be applicable to the other.

In Rom. 6: 3, 4, the apostle says, “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death; therefore we are buried with him *by* baptism into death; that like as Christ was raised up from the dead by the glory of the father, so we also should walk in newness of life.”

Let it be here recollected, that the believer is said to be connected with, or united to Christ *by* baptism, in his life, in his death, and in his burial—“baptized into Christ—baptized into his death—buried with him by baptism.” Now, as has been frequently observed by Pedobaptist writers, if there is an allusion to the mode of baptism in one of these expressions, there must be an allusion to it in the others; or the mode of baptism must resemble Christ’s life, death, and burial; but that would prove too much for even Mr. C. Besides, baptism is no where styled a burial. The expression is “buried with him (Christ) *by* baptism,” and the words which immediately follow tell us, that the apostle had allusion to a death to sin, and a resurrection to spiritual life, and that baptism is one of the means through which that, and the other blessings which accompany it are often conveyed—“buried with him by baptism.”

But this is not all. In the 5th, or following verse the apostle adds; “for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” The reader will have observed, that there is a direct allusion to the death of Christ in the word *likeness* in this verse, which word is not used in the preceding verses; and that the believers’ connection with Christ by baptism, is expressed by the metaphor “PLANTED.” These circumstances are worthy of particular notice; for as the acute and facetious Peter Edwards observes; since the Baptists alledge that there is an allusion to the mode of baptism in the expression “buried with Christ,” some may contend with greater plausibility that *planting* is the mode, because the word “*likeness*” is in the 5th, and not in the

4th verse; and should a contest arise, "he clearly sees that victory will crown the planters."

Since then it is truly absurd to consider the above passage, as having any allusion whatever to the mode of administering baptism, the reader may be ready to ask, what then is the doctrine taught therein. This we think—That besides being the initiatory ordinance into the church, baptism was also designed to be a mean of grace, and is moreover a sign of the blessings purchased by the life, death, burial, and resurrection of Christ—That when the baptized person has obtained the thing taught by the sign, the renewing influences of the Holy Spirit, it is also an external seal of his, or her interest in those blessings—It teaches farther that such are under the strongest obligations to live a life of holiness. The word "PLANTER" teaches the first of these important lessons. It is evidently borrowed from Isai. 5: 1—4, and Luke 13: 6—9, in both of which passages the church is held out under the allegory of a vineyard, and the trees planted therein, as planted that they might bring forth fruit. The expressions—"baptized into Christ—baptized into his death—and buried with him *by* baptism," teach the second; and the words that they "should walk in newness of life," teach the third of these important lessons.

Luke 12: 50, was also adduced as an instance where the word "baptism" cannot mean immersion—"I have a baptism (*baptisma*) to be baptized with, and how am I straitened until it be accomplished." It was observed that the Saviour in those words alluded to his sufferings—that if the allusion was to the tears and blood which he shed on the occasion, it favours the idea of sprinkling, and not of immersion—and if to the wrath of the Father which he suffered in the stead of guilty men, this wrath is always represented as poured out; Jer. 10: 25. Rev. 16: 1.

To this Mr. C. makes no direct reply, and says only in p. 270, that Dr. Campbell translates the passage thus—"I have an immersion to undergo;" and that Dr. McKnight translates 1. Cor. 15: 29, "what shall we do who are baptized for the dead, if the dead rise not" thus—"what shall we do who are immersed in sufferings for the hope of the resurrection of the dead, if the dead rise not."

The specimen which we have had of Dr. McKnight's analogical talents, is not calculated to inspire much confidence in his philological acumen and skill. We *shall* therefore

pass him by with this observation; that the translation which he has given to 1. Cor. 15: 29, is very different from the interpretation which Mr. C. has given us of it in p. 209 of his debate with Mr. W. and overturns his supposed strong argument for immersion, deduced from that passage.

That Dr. Campbell was possessed of extensive philological knowledge, and that this knowledge was generally, correct, is readily admitted. But we have shewn, from more than one instance that he was mistaken in regard to the full meaning of *bapto*, *baptizo*, and *baptisma*. That the last of these words is used figuratively in Luke 12: 50, and that it has reference to the sufferings of Christ is certain. But the question is, whether there is an allusion in those sufferings to immersion, or pouring out, or sprinkling: or in other words, is Christ represented in the passage as immersed in his tears and blood, or sprinkled with them; or are the vials of his father's wrath represented in the scriptures as poured out on him, or he immersed in them. This is the question, and every thing else is foreign, and designed to divert the mind of the reader from the point in hand. I need scarcely repeat it, that Jesus could not be immersed in his own tears and blood; and to the passages adduced which represent the wrath of God as poured out, others could be added. Then, as Christ in the passage alludes to his sufferings, we conclude that in the word "*baptisma*," there is an allusion to sprinkling, or pouring out, and not to immersion—Let Mr. C. now shew the reverse if he can.

1 Cor. 12: 13, was adduced as another instance where the word "baptized" is used to signify to pour out, or to sprinkle: "For by one spirit are we all baptized (ebaptis-themen) into one body, whether we be Jews or Gentiles, or whether we be bond or free, and have been all made to drink into one spirit." It was observed, that by the "one body" in this passage true believers are meant, who are elsewhere stiled "THE BODY OF CHRIST"—That true believers are said to be baptized into this body by "the one spirit"—and as the spirit's influences are said to be poured out, or sprinkled upon; the word "baptized" must therefore have an allusion to pouring out or sprinkling, and not to immersion.

To this Mr. C. replies in p. 356, that the apostle had reference in this passage "to miraculous, and not to the ordinary influences of the spirit." Be it so, these mira-

culous influences are said in Joel's prophecy to be "poured out," and proves all that I desired to prove. I would however farther remark, that when Mr. C. said that the apostle had reference in the passage under consideration to the extraordinary influences of the spirit, he said the truth, but not the whole truth. That the apostle had reference also to the ordinary influences of the spirit is evident from the preceding context. "To one (says he) is given by the spirit the word of *wisdom*; to another the word of *knowledge*; to another *faith* by the same spirit:" as well as "the gifts of healing—the working of miracles—prophecy—discerning of spirits—diverse tongues—and the interpretation of tongues." Now, the giving of both of these is called a being "baptized into one body by the one spirit;" and as has been already observed, these, and all other illuminating and sanctifying influences are said to be poured out, or sprinkled upon the subjects—"I will sprinkle clean water upon you and ye shall be clean; I will put my spirit within you"—"and I will pour out my spirit upon your seed, and my blessing upon your offspring."

It would seem that Mr. C. was conscious of the weakness of his objection, and that the foregoing passages, and others of a similar import might be arrayed against him, and therefore he says in p. 303, "that neither the descending, nor pouring out, nor coming upon of the spirit on the Jews on the day of Pentecost, or on the Gentiles in the house of Cornelius, are called their baptism, or the baptism of the spirit, but their being put under its influences." Now, it is not said of the Jews on the day of Pentecost, nor of the Gentiles who were in the house of Cornelius, that they were put under the spirit's influences; and farther, there is no such phraseology in all the word of God. It is said of the former that the spirit's influences were, "*shed down*" upon them; and that they were "filled with the Holy Ghost;" and of the latter it is said, "that the Holy Ghost *fell* on all them that heard the word."

And as if he foresaw this reply, and as a last resort, he says in p. 343, "that christian baptism was not at all emblematical of the spirit's operations, but refers to the forgiveness of sins, and was administered for that purpose."—That it has reference to the forgiveness of sins, and was, and is to be administered for that purpose is admitted, but not "as a purgation of sins," as he impiously affirms; but as a mean through which those influences of the spirit which regener-

ate the soul, and work that faith which apprehends the blood of Christ for pardon, are often conveyed. This is evident from what Peter said on the day of Pentecost—“Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” This, in the passage which we are examining is styled a being “baptized by one spirit;” and I know of no consistent interpretation which can be given to the expression but this—that as in baptism the water is poured out on the body, so, the spirit’s influences are poured out on those baptized persons whom God designed to regenerate, in consequence of which they become members of the mystical body of Christ.

And yet it may not be amiss to observe here, that in the debate with Mr. W. Mr. C. acknowledges more than once, that baptism is emblematical of the spirit’s influences. In p. 136, (2d. Edit.) he says, “I deny that baptism has a reference to the blood of sprinkling, but that it denotes the washing of regeneration, and renewing of the Holy Ghost”—“and when baptism is spoken of in relation to the influences of the Holy Spirit, it denotes the *overwhelming* influences of that Almighty agent, in consequence of which all the faculties of the mind are imbued by it.” But why deny it in the debate with Mr. Macalla. I know not, unless that he saw that to admit it, the word “baptized” in the above passage, unequivocally proved that the water is to be poured out on the body, as significative of the spirit’s influences when poured out on the soul. He felt the baptist system to be perishing in his hands, and to keep it alive as long as possible, and to support the spirits of his friends and followers, he was compelled to contradict himself in the most palpable manner, and to contradict a position which we have shewn is revealed in the clearest manner in the word of God.

But desperate as we have shewn the Baptist cause is in the hands of Mr. C. our remarks on his remaining arguments will exhibit it in a still more desperate situation, or rather in its last gasp. It appears from p. 309, that Mr. M. commenced his remarks on the Greek prepositions EN, EIS, EK, and APO, which are connected with *baptisma*, *baptizo*, and other words and things in the old and new testament. He shewed from PARKHURST, one of Mr. C’s own authorities, and also by a considerable detail from J.

P. Campbell's book in answer to Mr. Jones, that EN in a number of places in the Septuagint and Greek testament, means, and cannot but mean, *at, near, with, by, among, whereas, because,* &c. as well as *in*. To which I would add, that BUCK in his Theological Dictionary, observes on the word BAPTISM, "that EN in more than one hundred times in the new testament is rendered *at*, and in one hundred and fifty others it is translated *with*." Mr. M. has also shewn from the same authorities, that EIS is used in no less than eighteen different meanings; and in p. 318 that PARKHURST has given seven different meanings for EK, and fifteen for APO. And what now is Mr. C's answer to all this? An assertion in p. 313, repeated in p. 323, on the authority of HORNE TOOKE, that prepositions have but one meaning, or that all the different meanings ascribed to them, may be resolved into what he says is their primary meaning; after which we have a pedantic display of the number of times EN is translated *in*, EIS *into*, EK *out of*, and APO *out of*, and *from*, in the Septuagint and the the Greek testament.

Tooke's theory of prepositions regards those of the English and not of the Greek language. It is indeed an ingenious theory; but it is thought by many to be more ingenious than solid, in a number of instances. And admitting it to be correct, before it could be of any service to him, Mr. C. should have shewn, that the origin of the Greek prepositions was the same as that which his author has ascribed to those of the English language.\* This he

\*In his "DIVERSIONS OF PURLEY," HORNE TOOKE says, that the prepositions of the English language are corrupted verbs or nouns of the several languages of which it is composed, and that they still retain the meaning of the words from which they are derived. He has indeed succeeded in tracing some of them to their origin. and shewn the similarity in sound and spelling to the words whence they are sprung; but in my opinion, he has failed with respect to others. As for the prepositions *in, out, on, off,* and *at*, he confesses that he cannot offer any thing that is satisfactory to himself. He says indeed that *in* may be derived from the Gothic Anglo-Saxon word that signifies "the inward part of the body; and *out* from a word that originally signifies the skin;" but he does not positively say that this is the case. As for *on, off,* and *at*, he candidly confesses that he is unable to trace their origin to any noun or verb whatever. As Mr. C. has transferred TOOKE'S theory of the English to the Greek prepositions, it is now incumbent upon him to produce the verbs or nouns from which EN, EIS, EK, and APO are sprung, and to shew that they still retain the



has not even attempted, but gratuitously transferred his author's theory of the one to the other, and therefore the theory that Greek prepositions have but one meaning is to be considered as his own. Now, that you may see the absurdity of this new theory which he has assumed for the purpose of propping up the Baptist system which he felt was sinking under his feet, I will place before you a few instances out of many in the Greek Testament where the above prepositions are used, but which he says may be all resolved into their primary meaning. But before I do this it will be necessary to remind you, that according to Mr. C's theory *in* is the primary meaning of EN, *into* of EIS, *out of* of EK, and *out of* and *from* of APO. And 1st of EN; Mat. 3: 11, "He shall baptize you *with* (EN) the Holy Ghost, and *with* fire—New theory; "He shall immerse you *in* the Holy Ghost, and *in* fire." Mat. 12: 27; "If I *by* (EN) Belzebul cast out devils—New theory; "If I *in* Belzebul cast out devils." Heb. 12: 2; "And is set down *at* (EN) the right hand of the throne of God—New theory; "Is set down *in* the right hand of the throne of God." 2dly of EIS; John 2: 2; "And both Jesus was called and his disciples *to* (EIS) the marriage—New theory; "were called *into* the marriage." John 11: 32; "She fell down *at* (EIS) Jesus' feet"—New theory; "she fell down *into* Jesus' feet." Mat 15: 24; "I am not sent but *unto* (EIS) the lost sheep of the house of Israel"—New theory; "sent *into* the lost sheep of the house of Israel." 3dly of EK; John 6: 66; "*From* (EK) that time many of his disciples went back."—New theory; "*Out of* that time many of his disciples went back." Acts 2: 34; "The Lord said unto my Lord sit thou *at* (EK) my right hand"—New theory; "Sit *out of* my right hand." 4thly of APO; Mat. 18: 8; "If thy hand or thy foot offend thee cut them off and cast them

meaning of those verbs or nouns; and that this meaning is but *one*, and the meaning which he ascribes to them severally. And not only is this incumbent upon him in defence of his very last argument for immersion, but he must prove that the Evangelists, and the Jews, and the Greeks in general, were so skilled in etymology as to know that EN signified *in*, EIS *into*, EK *out of*, and APO *out of* and *from*, and nothing else. "Hic labor, hoc opus est,"—It will be a very acceptable present to the Baptist church, provided he succeeds. He may style his disquisitions on this point, "THE DIVERSIONS OF BUFFALO;" for I do not see any reason why America may not have her "*Diversions of Buffalo*," as well as England her "*Diversions of Purley*."

*from* (APO) thee"—New theory; "cast them *out of* thee," and that too after they had been cut off. Mat. 7: 15; "Beware of (APO) false prophets"—New theory; "Beware *out of* false prophets."

From the foregoing examples and others which might be adduced, you will see not only the absurdity of this new theory in regard to the above prepositions, but the miserable sophistry which Mr. C. exhibits in p. 327, where he says, "that if EN does not certainly denote *in*, Adam never was in Eden—that if EK does not signify *out of*, Eve was not taken *out of* a rib, taken *out of* Adam—that if EIS does not most certainly and definitely denote *into*, breath of life never entered *into* the nostrils of Adam—and that if EK and APO did not bring Noah and his house *out of* and *from* the ark, there they remain until this day." EN does indeed signify *in*, EIS *into*, EK *out of*, and APO *from* in those places and many more, but I have shewn how absurd and ridiculous it would be to attach this meaning to them in every place where they occur in the Septuagint and the Greek Testament. You must have also seen the absurdity and silliness of the objection in p. 315, that to translate EN by *at, near, nigh*; EIS by *to, unto*; and EK and APO by *from*, would in many instances lead to Arianism, Socinianism, and other errors and absurdities. It would so, but who but Mr. C. ever thought of giving them but one meaning, the absurdity of which I have just now shewn.

But you may be now ready to ask, is there any rule for ascertaining the meaning of these prepositions when they occur in the scriptures; and if any, what is it? None, but what arises from the context; or from the design of the speaker or writer, and the character and circumstances of the persons addressed. This, Mr. C. mentions in p. 323 as the rule laid down by Mr. HARRIS the Etymologist, and it is the rule of common sense; but instead of adopting it, he has recourse to the above absurd theory, and why he has recourse to it is easy to see—Something was to be done to prop up the tottering fabric of the Baptist system.

It will be remembered that in the 4th letter I have examined all the baptisms recorded in the New Testament, and shewed, that the circumstances attending them convey the idea that they were administered by affusion and not by immersion. The baptism of the Jews by John was first examined, as being the first in the order of time. Among other arguments that John poured the water on the

subjects it was observed, that according to the account of Josephus their own historian, there must have been four or five millions of inhabitants in Judea at that time—that admitting there was only one million of them baptized by John, (although the sacred text conveys the idea that the greatest number of them were baptized by him) it was asked if it was possible for him to baptize by immersion one million, or near one million, in the space of two years, the longest time assigned to his ministry by the best chronologists—“but that it was practicable by affusion, and on the supposition that a number of them stood before him in ranks, and that he poured the water upon them from his hand, or from some suitable vessel.”

Mr. C's reply to this is truly astonishing; especially as it comes from a man who is constantly calling out misrepresentation, misrepresentation. In a note in p. 320, he says—“To this most absurd hypothesis of a wholesale baptism, or a baptism of crowds in a mass by means of some suitable *squirt* or vessel which might extend to fifty or a hundred at one discharge, we know not what to say. It appears to be an act of degradation to notice such puerilities—O Pedobaptism how art thou fallen!!”

Now reader, whether Baptist, or Pedobaptist, I appeal to you, if I have said or insinuated any thing about “a *squirt*” that might extend to fifty or an hundred at once; or if there was any thing ludicrous in representing the Baptist as pouring the water from his hand, or from some suitable vessel on the ranks of the Jews as he passed along those ranks. I will only say, that the system must be “fallen” indeed, where its champion who has defied all christendom, must resort to such bare-faced and impudent falsehoods to support it.

The second instance of baptism was that of the 3000 Jews on the day of Pentecost, and in the city of Jerusalem. It was observed in the 3d letter, that from the time Peter ended his sermon, there were only 7 or 8 hours of the Jewish day remaining; and that there was not time for the twelve to take a profession of faith from 3000 persons, so as to obtain a satisfactory hope that they were true believers, according to the practice of the Baptist church, and to baptize them the same day by immersion. It was also asked where the water was to be had for that purpose, as there was no river near the city, and the brook Kedron was very

small, and destitute of water a great part of the year— And that it is not to be supposed that the chief priests would admit them into the temple to use the molten sea; but that they could have been baptized in the place where they had met, and without confusion, and with a few quarts of water, if done by affusion.

To this Mr. C. replies in p. 338—“That there are well attested facts of 60 persons being immersed in 30 minutes, or in that proportion, when the baptizer simply immersed those led into the pool or bath, or river to him—that the twelve would have baptized the 3000 in little more than 5 hours; and if there were 60 or 70 baptizers the whole number would have been baptized in little more than an hour—and that we read of pools or baths of water in Jerusalem, for the purpose of the citizens immersing themselves.”

To this it may be sufficient to say, that those who please may believe the first assertion—“credat Judæus Apella.” The supposition that there were 60 or 70 baptizers, is altogether groundless, as none but the twelve were then commissioned to baptize. As already observed, Mr. C. has made no allowance of time for hearing the experience, and receiving the profession of faith of the 3000 according to the practice of the Baptist church. He has not proved, and we are sure cannot prove from the New Testament, that the inhabitants of Jerusalem had then pools or baths of water for immersing themselves. And admitting that they had, the 3000 on this hypothesis must have gone with their baptizers to different parts of the city for the purpose of being immersed; a city too, whose inhabitants were then hostile to Christ and his followers. Besides, it is not to be supposed, that the 3000, many of whom were strangers, brought a change of raiment with them, and decency forbade their being baptized in a state of nudity. And to this I will only add, that there is not the least hint that they went from the place where they had assembled until after their Baptism. The reader has now the principal arguments on both sides in regard to this point, and will decide for himself whether the 3000 were baptized by immersion or affusion.

To what I have said on the baptism of the Eunuch (Acts 8: 38) Mr. C. replies in p. 343, by giving us a translation of that interesting passage, and which he says “he is ready to defend against all objections.” I have however a few

objections to this translation, and which I request him to solve if he can. My principal objection respects the clause "*epi ti hudor*" in the 36th verse, and which he renders "to a certain water;" after which he translates the 38th verse thus—"And they descended, or went down, not *epi* to, but *eis* into the water, both Philip and the Eunuch, and he immersed him, and they went up *ek* out of, and not from the water."

It may suffice to say, that the argument for immersion deduced from this translation is founded on an ignorance of the Greek language, and a false assumption: neither of which are unfrequent in Mr. C's writings. The preposition *epi* as SCHREVELIUS observes in his Lexicon, when governing a genitive case signifies *in, to, above, before*; but when governing an accusative case, it signifies *above, against, through, by*. There may be instances where it signifies *to* before an accusative case, but *above* is its usual signification. Now the words *ti hudor* are in the accusative case; the clause therefore literally means, "they came *above* a certain water;" which is confirmed by the circumstance that according to the narrative, both Philip and the Eunuch were as yet in the chariot; the water consequently lay beneath them, whither the road lay on a higher, or on the very ground where the water was.

Mr. C. also assumes in his translation of this passage, that *EIS* and *EK*, have only one meaning, and that *baptizo* signifies *to immerse*, and *to immerse* only; but I trust that I have shewn the absurdity of the one, and the falsity of the other. The above Lexicographer gives *to* as the first, and *in* and *into* as the second meaning of *EIS*; and therefore the 38th verse may, and I am persuaded ought to have been translated thus—"And they went down *to* the water, both Philip and the Eunuch, and he baptized, or poured water upon him," and they came up *from* the water; for I have shewn that *EK* signifies *from*, as well as *out of*.

And here it may not be unnecessary to observe, that when *EIS* is used to signify to enter into a place, it is prefixed to the verb that denotes the entrance, as well as to the place entered into. Thus in Mat. 8: 5, where it is said that Jesus entered into Capernaum, it is—"*eiselthe eis Capernaum*." In chap. 12: 4, where Christ speaks of David entering into the house of God, it is—"*eiselthen eis ton oikon theou*." In chap. 24: 38, where Christ also speaks of Noah entering into the ark, it is—"*eiselthe Noe, eis ton*

*Kibboton.*” The same phraseology is used in Luke 1: 40—7: 44—17: 22, and various other places; but when *eis* is used to signify merely motion to a place, it is seldom, if ever prefixed to the verb, and this is the case in the passage we are now examining. Mr. C. does indeed say, that the prepositions *KATA*, *down*, and *ANA*, *up*, prefixed to the verb *baino* in this passage, “add very much to the emphasis of the narrative, and confirms the rendering of the present translation as just and literal. But how they add any emphasis to the verb *baino*, is I confess, what I cannot see. *Baino* signifies simply *to go*, and *katabaino* to go down, and *anabaino* to go up, neither of which ideas could have been expressed by *baino* itself; and it cannot but occur to the weakest reader, that under the circumstances he was then in, the Eunuch must go down from the chariot to the water, if he would be baptized; and in order to proceed on his journey he must go up from the water to the chariot.

But besides this, the diminutive adjective *ti* being prefixed to *hudor* demands the translation which I have given to the passage. Dr. Guyse in a note on the passage observes, that Jerome, Sandys, and other travellers who visited the place say, that this *ti hudor* is a spring or fountain which rises at the foot of a mountain in the tribe of Judah or Benjamin, whose waters are sucked in by the ground that produces them. Then, according to the report of those travellers, the presumption is, that there was not a sufficiency of water for baptizing the Eunuch by immersion, but doubtless, enough to baptize him by affusion; and this accounts for the diminutive expression *ti hudor*, “a certain water,” or as it may be translated “some water.” And what now does Mr. C. offer against all these mutually corroborating circumstances, that the Eunuch was baptized by affusion—A false translation, and a false assumption—Let him now defend his translation if he can.

The baptism of Cornelius and his friends, and of Saul of Tarsus were next examined. With regard to Cornelius and his friends it was observed in the 3th letter, that the words, “can any man forbid water that these should not be baptized,” to myself convey the idea, that the water was brought into the house or apartment where they were, and exclude the idea that they were immersed. In reply Mr. C. interprets the passage thus—“Can any Jew forbid water to these Gentiles.” I do not say that this interpreta-

tion is wrong as far as it goes; but I think that the idea which I have mentioned, is also clearly implied. To this I would add, that there is not the least hint or intimation, of any "pool or bath" in the house where they were, suitable for immersion; or that they left the house for the purpose of being baptized. The narrative is concise and rapid, clearly conveying the idea, that they were immediately baptized on their receiving the Holy Ghost.

With respect to the baptism of Saul of Tarsus, it was observed in the 4th letter that he was baptized in the house of Judas, and immediately after he received his sight. In the close of the 7th letter it was farther observed, that the Greek words "*anastas baptisai*" in Acts 22: 16, which are translated "arise *and* be baptized, literally mean, "standing up, be baptized." In chap. 9: 18, where we have an account of this baptism, the words are "*kai anastas ebaptisthe*," which are also translated, "and he arose *and* was baptized; but which literally mean, "and standing up, he was baptized;" from which the consequence was drawn, that Saul was in a standing posture at the time the ordinance was administered unto him. And here again I would observe, that the translators seem to have been aware, that to translate these passages literally would have conveyed the idea, as they do, that Saul was baptized by affusion or sprinkling; and as if to keep this idea out of the view of the English reader they have translated them so as to convey the idea of Saul's rising up from his seat or couch for the purpose of going to another place for the purpose of being baptized; although in doing so they were obliged to use a supplementary and unnecessary *and* in both passages; nor have they marked them as supplementary words.

It has been observed in the preceding letter, what I am persuaded every reader of Mr. C's writings must have observed, that one feature of his character as a disputant is—that whenever his opponent has advanced an argument which he cannot answer, he treats him with the utmost contempt, and his argument as a puerility not worthy of notice. We have noticed several instances of this in the preceding letters, and we have another in regard to the passage now under examination. In p. 332, he treats the foregoing observations respecting the participle *anastas*, "standing up," "as one of those Pedobaptist *boyisms* that are not half so feasible as the arguments in favour of

transubstantiation, of purgatory, of Socinianism, of Arianism, of praying to the Virgin Mary, of doing penances by long fastings and pilgrimages." In p. 347, he resumes the subject, and *modestly* adds, "that a person who has devoted his whole life to study could gain very little applause from a triumph gained over such criticism as is generally detailed by Pedobaptist critics." "What honour (he asks) could be gained by such an encounter with a gentleman, a reputed linguist too, who like Mr. M. and Mr. Ralston could bring forward *anastas* in the case of Paul as a proof that he was sprinkled, "he arose and was immersed. A word used a thousand times to denote the first effort, or the first stage of process to any object."

I am persuaded that there is not a reader learned or unlearned, but must be disgusted with this shameless self-eulogy, so contrary to the advice of the wise man—"Let another praise thee, and not thy own mouth." But passing this by, I would observe, that it is admitted that the participle *anastas* is sometimes used to denote a person's arising from his seat for the purpose of going to another place; but when it is so used, the design is mentioned. In this sense it is used in Luke 15: 18, where the prodigal son says, "*anastas poreusomai pros ton patera mou*, which literally means, "rising up I will go to my father;" and this with the 20th verse are all the places which I recollect where it is so used in the New Testament. But that it is used, and frequently used, to denote a person's arising for the purpose of standing, and without any design of going to another place at that time, I shall now prove beyond all contradiction. And when I shall have proved this, I shall have established the affirmation that Saul was baptized in a standing posture, unless it is proved that he arose to go to another place for that purpose. But this will not be attempted, for there is nothing intermediate mentioned betwixt his receiving his sight, and his being baptized. How deep this cuts into the Baptist system, Mr. C. is fully aware, and therefore he endeavoured to divert the mind of the reader from the point, as a "*boyism*" not worthy of the notice of a man of such gigantic talents, and literary reputation as he tells us he is—And now for the proof.

In Mat. 26: 62, it is said of the Jewish High Priest at the trial of Jesus, "*Kai anastas archiereus eipen*"—literally, "And the High Priest *standing up*, said." In Mark



14: 60, it is also said, “*Kai anastas* archiereus eis to meson”—“And the High Priest *standing up* in the midst.” To these I will add the passages adduced in the 7th letter, for the purpose of presenting the proof in its full force.” In Acts 1: 15, it is said of Peter on the day of Pentecost; “*Anastas Petros en meso mathetoon eipen*”—literally, “Peter *standing up* in the midst of the disciples, said.” In chap. 5: 34, it is also said of Gamaliel, “*anastas de tis en sunedrio Pharisaios, onomati Gamaliel—eipen de pros autous*”—literally, “Then a certain Pharisee by name Gamaliel, *standing up* in the council, said unto them.” These and other instances which might be produced unequivocally prove, that although *anastas* is sometimes used to denote a person’s rising up from his seat to go to another place, yet it is more frequently used to denote, a person’s rising up for the purpose of standing, and of standing only. The High Priest, Peter, and Gamaliel stood up out of respect to the assemblies which they severally addressed, and perhaps that they might be the better heard; and Saul out of reverence of that Jesus who had graciously arrested him in his mad career to eternal ruin, and also out of respect to his ordinance that was then administering unto him—It is scarcely necessary to observe, that this is the posture in which adults receive the ordinance of baptism in the Presbyterian church, and that they have apostolical example for their practice. I will only add, that I have no literature to boast of, nor have I ever “professed to be a linguist;” yet I here fearlessly defy Mr. C. or any of his assistants to set aside by any just rule of Biblical interpretation, the argument for the baptism of Saul of Tarsus by affusion, as deduced from the participle *anastas* in Acts 9: 18, and 22: 16. Indeed the gasconading manner in which he has treated it, must have convinced every discerning reader, that he was conscious he could not overthrow it, notwithstanding it pierced his system to the very heart.

I may now say that I have finished Mr. C’s objections to the doctrines laid down and defended in the 8 first letters; for in p. 352, he also ranks the observations made in the 4th letter on the baptism of the Jailor, as amongst those “*bovisms* which are not half so feasible as the arguments in favor of transubstantiation,” &c. without assigning any other reason. His reasons for this summary mode of reply I have lately noticed, and the discerning reader can easily per-

ceive them. I shall therefore conclude this letter with a short address to the baptized youth, especially those who are more immediately under my pastoral inspection.

DEAR YOUNG FRIENDS,

YOU have been frequently, and with propriety too, called "the hope and the seed of the church." That you may be such, you have been planted by baptism in the "vineyard," or the church of God. And to use the figurative, but emphatic language of the Head of the Church himself, you have been "dug around, and dunged" by the word of God, and we would hope by the Spirit of God, applying the word of instruction to your understandings and consciences, that you might become "trees of righteousness, the planting of the Lord, that he might be glorified." Yes—that God might be glorified by your accepting of his son as your Saviour, and only Saviour; to be "washed in his blood" for the removal of your guilt; to be "clothed upon with the white raiment of his righteousness," that the shame of your moral nakedness may not appear; to be sanctified by his spirit, and governed by his laws—his laws, "that are holy, just, good, and spiritual." Let me now ask you, and ask your own hearts, if you have thus improved the high and important privilege. If you have, then happy are ye. You may consider your baptism as Christ's external seal that you are interested in "the righteousness of faith;" and his spirit has witnessed, and will witness with your spirits, that you are the children of God, "and if children, then heirs of God, and joint heirs with Jesus Christ in glory." This is Christ's internal seal, "and sealeth unto the day of redemption." Permit me here to exhort such to avail yourselves of your high and distinguished privilege as children of God, by holding an uninterrupted intercourse with your heavenly father by prayer in the name of Christ, for all that wisdom which you need to preserve you from abounding error, and to guide you in the ways of truth and of righteousness; and for all that strength divine which you need every moment to enable you to resist temptation to sin, and for crucifying the flesh, with the affections and lusts. Thus, and thus only, can you live usefully and comfortably, and die triumphantly.

But is it so, that there are some of you who are strangers to the thing signified by "the washing with water,"—"the renewing of the Holy Ghost;" we must tell such that your state is at the same

time dangerous and deplorable. There is no doubt but that those of you who are careless and prayerless, "are without Christ, and without hope, and without God in the world." Notwithstanding that there is a relation betwixt you and Christ by your being baptized in his name; remember, "that the branches *in him* which bear not fruit, he taketh away."

Let me exhort you then, to reflect closely and seriously on your imminent danger, and to submit to the sceptre of grace—"to seek the Lord while he is to be found, and to call upon him while he is near." "Let the wicked among you forsake their evil ways, and the *unrighteous* their thoughts, and turn unto the Lord that he may have mercy upon you, and to God that he may abundantly pardon." Permit me to exhort you farther, to beware of that theological system which is propagated with so much industry in the present day, for the purpose of unhinging your faith in the doctrine of baptism, and to lessen your confidence in your pastors "as interested priests;" and to induce you to embrace a system which disparages the blood of Christ, by attributing as much efficacy to an ordinance, as to that precious blood.—That tells you "that baptism is a formal and personal remission of sins"—a purgation of sins—"and that the baptized believer arises out of the water, *as innocent, as clean, and unspotted as an angel.*" More especially when you are told that the faith of this pardoned and angelic believer amounts to nothing more "than believing the *one fact* that Jesus is the Christ," or the Messiah, and which any unregenerate person may exercise. It is the more dangerous, that it is a way of salvation very palatable to the depraved human heart, and pleasing to the sinner who is sensible of ill-desert, and exposure to the righteous wrath of a holy and offended God.

Be not deceived, my young friends, "God is not mocked; nor will he accept of immersion in water, as an atonement, or any part of an atonement for sin," or purgation of sins. Be not satisfied with any other faith than that which shews you to yourselves as guilty and defiled sinners, and which looks unto, and apprehends the blood of Christ as the only foundation of pardon, and which, "working by *love*, purifies the heart, and overcomes the world." Cease not to cry unto God, for the temper of those who "are born not of blood, nor of the will of the flesh, nor of will of man, but of God." This, and this alone, is the only sure evidence that your faith is "the faith of God's elect." The poison of the asp is not

more dangerous, nor more fatal to the body, than the above system is to the soul. Although there are hundreds, and I would hope thousands of Baptists, who abhor it as much as I do; yet somehow, or other, it appears to be connected with, and to spring from, the Baptist system. It is perhaps, the result of the inordinate stress which Baptists place on baptism by immersion. As I have shewn in the 8th letter, it made its first appearance in the fourth century in the writings of TERTULLIAN, who although he admitted the right of infants to baptism, yet advised against it, for the reasons there mentioned. It appeared afterwards in all its deleterious and licentious colours at the æra of the reformation, and now again it has made its appearance in the writings of Mr. CAMPBELL. Beware of it then, and let your hope of purgation from sin, rest on the almighty and omniscient spirit of Christ.

I have mentioned your confidence in your pastors; but I have no great fears on that point. The unceasing torrent of abuse which Mr. C. has poured out upon them as a body, is known to be slander, and has counteracted, and will counteract itself. If I am not much mistaken, his career is near an end, and if he has not already, he will soon write himself into complete disrepute: and as far as his writings may go down to posterity, when read, they will be read by the intelligent, with disgust and contempt, and by the serious, with abhorrence and execration, on account of their impiety and antinomian tendency. Whatever fears I have arise from those doctrines which virtually set aside the blood and spirit of Christ, because they are palatable to the depraved heart of man. In a word, avoid them more than you would the pestilence; for they lead down to eternal death and woe. And now may the Father of lights, and the God of all grace, lead you in the paths of truth and righteousness—may he lead you to Christ for pardon, and to his Spirit for purification.

Yours affectionately in the Lord.

SAMUEL RALSTON.

**TWO LETTERS,**

ADDRESSED

**TO THE REV. JOHN WALKER,**

IN REPLY TO SOME STRICTURES MADE BY HIM IN HIS

**TREATISE ON BAPTISM,**

ON THE

**EIGHT FIRST LETTERS.**

## LETTER I.

REVEREND SIR.

I HAVE read the letter which you addressed to me, in YOUR TREATISE ON BAPTISM. In the beginning of that letter you seem somewhat displeas'd; because I have hinted that I do not consider a publick stage, and a publick debate, the most proper, and profitable mode of discussing theological questions. I am still of the same opinion; and the instances of the REFORMERS publickly disputing with their opponents of the church of Rome, is not in my opinion in point; because the press was then in its infancy, and could not be resorted to, with the same facility as in the present day, for the defence of truth and the refutation of error; to which I would add, that the manners and feelings of the present day, are different from those of the rougher, and less polished age of the Reformation. But as neither of our opinions on this point, affects, or can affect any doctrine or precept of our common religion, I shall pass it by, and examine the objections which you have made to some doctrines laid down, and advocated in my REVIEW of your publick debate with Mr. Campbell on the subject of Baptism.

Your first objection relates to the covenant of circumcision, recorded in the 17th chapter of Genesis. I have said in the first letter, that I do not consider that covenant to be the covenant of grace;—“*but an ecclesiastical covenant,* or a covenant whereby JEHOVAH was pleased to bind himself by the seal of circumcision to send a redeemer of the seed of Abraham into the world—to preserve in his family a visible church as the medium of redemption, until that redeemer should come—And as his infinite wisdom saw best, to appoint from time to time, and to continue with them such ordinances as would be the best medium of acceptable worship, and best calculated to interest them in the merits of the Redeemer—and when this redeemer would come, to ingraft the Gentile nations into the church, and consequently to bestow upon them those means equally with the Jews—In a word, that it was a covenant, or dispensation graciously designed, and wisely calculated as a

mean to an end, for interesting them in the blessings of the covenant of grace, consisting in justification and sanctification here, and eternal life hereafter."

To this you object, and in p. 248, "you declare that the covenant of circumcision was a dispensation of the covenant of grace"—And in p. 251, you ask me, "what is an ecclesiastical covenant, but a covenant of the church? And what else is the covenant of grace." To this you add, "that two parties are necessary to form a covenant. In this your ecclesiastical covenant, God must have been the one party, and the church the other. But we have no account of any other covenant in which God and the church were parties, besides the covenant of grace."

That the objection and reply may be the more clearly seen, it may be necessary to state distinctly what we are to understand by the covenant of grace; as there is something of a difference of opinion amongst Calvinistic divines on this important point. The opinion of the Westminster divines on this point is thus stated in their answer to the 31st question of their larger catechism—"The covenant of grace was made with Christ the second Adam, and in him with all the Elect as his seed." It is apparent from their answer to the 30th, or preceding question, that when they say, that this covenant was made with Christ, God in the person of the Father was the other party. There are however some divines, who although they approve of the confession of faith and catechisms of those divines, yet think that this definition of that covenant is not sufficiently extended; and by the covenant of grace, they understand that eternal compact which was entered into between the persons of the Godhead, for the purpose of saving fallen man.—That in that compact the person styled THE FATHER, consented and engaged to send the person styled THE SON, into our guilty world as a redeemer, and to uphold him in his arduous undertaking, and as a reward for his humiliation and sufferings, "to give him the heathen for his inheritance, and the uttermost part of the earth for his possession."—That the son on his part, consented to come into our world for that gracious purpose; and that he might be qualified to redeem lost sinners, to take our nature into union with his divine nature, and in our nature to fulfil and magnify the law under which we are, but which we have dishonored by disobedience, and to bear its dreadful curse for the purpose

of satisfying the claims of inexorable justice against us.— And that the person styled THE SPIRIT, and THE HOLY SPIRIT, engaged on his part to come into our world, in a manner and sense that is peculiar, for the important purpose of renewing the depraved nature of those whom sovereign grace designed to save, and thereby dispose and enable them to believe in the Son as the only saviour of sinners, and to trust in him “for wisdom, and righteousness, and sanctification, and redemption.” This, I confess, is that view of the subject which pleases me best. But the difference between this, and the view first stated, is in my opinion immaterial; as it is admitted by those who think that this covenant was “made with Christ, and in him with the Elect as his seed,” that it is the HOLY SPIRIT, and THE HOLY SPIRIT alone, who does, and can apply the redemption purchased by Christ to those whom a sovereign God designed to save—This virtually includes The Holy Spirit as a party in this gracious covenant.

There are others again who hold something like two covenants—A covenant of redemption and a covenant of grace: the former made from eternity between the Father and the Son, and the latter between God and true believers in time; or as some explain it, the latter is a branch of the former. This, it would seem, is your view of the subject, with this difference, that the covenant of grace was made between God and the church—“God one party, and the church the other.” As it is not necessary for my argument, and would be digressing from the point on hand, to enquire if there is a covenant of grace distinct from a covenant of redemption, I will admit it for argument’s sake, and now state what I think must be the consequence, if the covenant of circumcision was the covenant of grace, and if this covenant was made with the church, as you affirm is the case. The church is a collective Body, comprehending all who have been circumcised, and all who have been baptized whether adults or infants; for it was circumcision of old which constituted, and baptism which now constitutes church-membership, and all others were, and are, “aliens from the commonwealth of Israel, and strangers from the covenants of promise.” Now Sir, as you contend that the covenant of circumcision was the covenant of grace, “and that the blessings of that covenant are the property of the church;” does it not follow that all the circumcised from Abraham to the commencement of the christian dispensa-



tion, and all the baptized from that to the present day, were, and are, all justified, sanctified, and entitled to eternal life; for you will admit that these are blessings of the covenant of grace, whatever your views of that covenant may be. I confess that I cannot see any other consequences which can be drawn from the premises which you have laid down.

Should you say as you do, in p. 253, that in Col. 1: 18, the apostle styles the church the "Body of Christ," it will not relieve you from the foregoing consequences, as it is plain from the context, that in that passage the apostle is speaking of true believers, or those who by a living faith are united to Christ as their Head, and who are sometimes styled "the invisible church;" but the present enquiry respects the visible church constituted such by the covenant of circumcision.

In p. 248, you indeed adduce Gen: 17: 7—"I will establish my covenant between thee and me, and thy seed after thee in their generations, for an everlasting covenant," as a proof of the position that the covenant of circumcision was the covenant of grace. You adduce Psalm 89: 35, 36—"Once have I sworn by my holiness, that I will not lie unto David: His seed shall endure forever, and his throne as the sun before me," as a parallel passage. To which you add Gal. 3: 29—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

I expect that it is the word *everlasting* in the first of these passages which you depend upon as the proof of your position. That the word is used in the scriptures to denote unlimited duration is admitted; but it must be admitted that it is also used to signify limited duration, or the end of a dispensation. It is also used to signify to the end of the world; and hence the expression, "the everlasting hills." That it is used in the 8th or following verse—"I will give unto thee, and to thy seed after thee, the land of Canaan for an *everlasting* possession," in one or perhaps both of these senses, will be admitted; and I know of no reason why we should understand it as denoting unlimited duration in the one verse, and limited duration in the other. Indeed, the consequences which I have shewn necessarily flow from the assumption that the covenant of circumcision was the covenant of grace, will, I hope convince you that we must understand the word *ever-*

*lasting* as denoting limited duration in both verses. Perhaps it may be said that baptized believers as members of the visible church are within this covenant, and that the effects of it as a mean of interesting them in the covenant of grace, will be everlasting to such. To this I have no objection; but to say that it is “an everlasting covenant, so as to secure final salvation to all who are brought by baptism within its pale, is neither truth, nor fact.

The passage from the 89th Psalm has not the least reference to Abraham, nor to his seed, nor to the covenant of circumcision. It is only a promise to Christ of whom David was an eminent type, that he should have a succession of true believers in his church to the end of time, for so the words “for ever” in the passage must be necessarily understood. Gal. 3: 29, has indeed a reference to Abraham, and perhaps to the covenant of circumcision; but it is the spiritual seed of Abraham, or true believers in Christ which the apostle alludes to, and not to the collective body of the Jews as once composing the visible church, as I trust, I will hereafter make appear.

And here it may not be unnecessary to observe, that although not by you, I have seen the words, “I will be a God to thee, and to thy seed after thee,” adduced as a proof that the covenant of circumcision was the covenant of grace. To this it may be sufficient to say, that there is nothing in the import of the words but may be fairly accommodated to the circumstance of Jehovah’s preserving the Jews as his visible church in the midst of surrounding enemies, and continuing with them the ordinances of his own appointment, as the medium of acceptable worship, and means of grace; while the rest of mankind were covered with thick moral darkness. I will not say that those words had not also a reference to Jehovah’s distinguishing love to, and paternal care of the spiritual seed of Abraham; but surely they cannot be understood as applied in this sense to the wicked and unbelieving part of Abraham’s posterity, although circumcised.

I have also seen Heb. 8: 8-10, adduced as a proof of the same position—“Behold, the days come, saith the Lord, when I shall make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I

regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel in those days, saith the Lord; I will put my laws in their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people."

It may be sufficient to say in answer to this argument, that there is not the least allusion in this passage to the covenant of circumcision, but to what is usually styled the *Sinai covenant*. It is not necessary for my argument to enquire here into the character of that covenant; but it is certain that it was distinct from the covenant of circumcision, inasmuch as it was ratified by a different seal—"the blood of sacrifices sprinkled on the altar and on the people;" Exod. 24:7, 8. It may however not be amiss to observe, that the Greek word *diatheke*, translated "covenant," also signifies a TESTAMENT, and an ESTABLISHMENT, or as the latter word imports, the mean through which Jehovah communicates his designs of grace to fallen men; and may not have reference to a covenant or covenants strictly considered, but to what is usually styled the Mosaic and christian dispensations of grace. This interpretation is countenanced by the circumstance and consideration that there is not an "old," and a "new" covenant of grace, the former of which is said in the 7th verse, to be not "*faultless*," or comparatively defective, and the latter in the 13th verse, to have "*waxed old, and ready to vanish away*," but this was the case with the Mosaic dispensation. The whole passage is a quotation from the 31st chapter of Jeremiah, and contains promises not yet fully accomplished. The "NEW COVENANT," or ESTABLISHMENT has a special reference to the Jews under the present dispensation, and promises an abundant out-pouring of the spirit's illuminating and purifying influences on that former people of God; but is surely no proof that the covenant of circumcision was the covenant of grace. But should it be contended that *diatheke* in this passage means a covenant strictly taken, and that the NEW COVENANT means the covenant of grace, it would not thence follow that the covenants of circumcision and grace are the same; for as already observed, it is not the first of these covenants, and the covenant of grace, but that at Sinai which are alluded to, and contrasted in this passage.

As a part of the argument, that the covenant of circumcision was not the covenant of grace, I have said in the

letter referred to—"that the moment a seal is affixed to a covenant, that moment the person on whose behalf the covenant was made, becomes interested in all the privileges therein contained—that it follows by inevitable consequence, that if the covenant of circumcision was the covenant of grace, every circumcised person, and if baptism is come in the room of circumcision, every baptized person must be saved."

In your first reply to this argument, and in a subjoined note, you tell me with something of an air of irony and triumph, that you have involved me in "a difficulty," or as the logicians term it, placed me between the horns of a dilemma from which I cannot escape. And what is this mighty difficulty, and fearful dilemma?—"That I will consider the Lord's Supper to be a seal of the covenant of grace;" and that according to my argument "it follows by inevitable consequence that every person admitted into the communion of the church must be saved."

In reply to this I would observe, that admitting that the ordinance of the supper is a seal of the covenant of grace, I think, that a consideration of the difference between baptism and that ordinance, in regard to their nature and design, and the persons for whom they were severally instituted, should have prevented you from drawing the conclusion which you have drawn in the above quotation, and alleged objection. Baptism was appointed as a mean of induction into the church; and I think I have proved that it was also appointed as a mean of regeneration. It has taken the room of circumcision, and the moment a person is baptized, that moment he is interested in all the privileges of the covenant of circumcision; because the visible church, to the end of time, is founded on that covenant. And admitting that a living faith is required of adults in order to their baptism, yet the want of it does not render their baptism null and void, nor deprive them of those privileges. There is not the least hint in all the word of God that this is the case; and there are none, not even the Baptists themselves who hold that they should be rebaptized when they give evidence that they are true believers. But for whom now, and for what purpose, was the ordinance of the supper appointed? There is no position in all the word of God more clear to myself than this—that it was appointed for true believers only; and all others are excluded by express prohibition, 1. Cor. 11: 27—29—and that

it was appointed as a medium through which the child of God holds communion with his heavenly father—by faith feeds on Christ “the bread of life;” and I have no objections that you say, that it is to such a person a seal of his interest in the blessings of the covenant of grace consisting in justification, sanctification, and eternal life. But does the unbelieving communicant hold communion with God in that ordinance; and is it to him or her a seal of their interest in the blessings of the covenant of grace? The reverse is the melancholy fact; “they eat and drink judgment to themselves.” And why is this ordinance, not a seal of the foregoing blessings, to such persons? Because they are expressly prohibited; and because they are destitute of that faith which in the nature of things, and by the divine requisition, are indispensibly necessary for “discerning the Lord’s body,” or the true character and design of that ordinance. But as already observed, the case of the baptized unbelieving adult is very different, even admitting that the same faith is required for admittance to the ordinance of baptism, and the ordinance of the supper. His want of this faith does not deprive him of the right of church-membership, nor exclude him from the privileges of the visible church, the ordinance of the supper excepted. I trust that a due consideration of the foregoing remarks will induce you to acknowledge that I have solved “the difficulty,” and that your dilemma has not even the appearance of a horn.

Your second reply to my argument is—“that there is a difference between affixing a seal to a covenant, and discharging the duties of the same. In baptism and the Lord’s supper the seal is affixed, but by a life of conformity to the law of God, we can alone discharge the duties of it. p. 250.”

There is a difference between affixing the seal to a human covenant, “and discharging the duties of the same.” And in all such covenants when equitable, the affixing the seal is a voluntary act, and it is always implied that the parties have it in their power to discharge the duties required by the compact. But the covenant of circumcision was of divine device, and the seal of it was, by the express command of God himself impressed upon infants who on account of their infancy were incapable of discharging any duty whatever. This is also the case with respect to baptism, the seal of that covenant under the present dispensation. It is also impressed upon them, although not capa-

ble at the time of discharging the duties resulting from the privilege. With respect to the ordinance of the supper it is otherwise. As has been lately observed the head of the church strictly forbids any to take hold of that seal, unless they are possessed of that faith which will enable them "to discern the Lord's body," and to discharge the duties incumbent upon such.

But besides this, you contend that the covenant of circumcision was a dispensation of the covenant of grace," and that all the circumcised were, and all the baptized are interested in the blessings of that covenant, the former by their circumcision, and the latter by their baptism. As has been repeatedly observed, these blessings consist in justification, sanctification, and a title to eternal life. Now, many of these justified and sanctified baptized ones have given, and do give undoubted evidence that they are in "the gall of bitterness and in the bond of iniquity," as did Simon Magus shortly after he had been baptized. Pray Sir, how was their justification forfeited; and above all, how did they loose the spirit of sanctification. An Arminian may answer these questions by telling me that they fell from grace; but how you who art a Calvinist will answer them, I cannot divine. And yet as many of the baptized never gave any evidence that they were "born again," an Arminian who may have embraced your theory on this point will be as much puzzled to answer the foregoing questions in regard to such persons as you are. And to this I would add; does not your theory respecting this point, hold out the unchangeable covenant of grace, as changeable, and its "sure mercies," as not sure. Baptists see this, and accordingly direct their arrows against this very vulnerable point; and I know not how they can be intercepted, or turned aside according to your system. I once thought on this point as you do at present; and it was the difficulty now stated, that first caused me to doubt respecting my former creed. To obtain light on the subject, and that I might be furnished with a shield wherewith to defend myself against the arrows of the assailants, I read every thing on the subject to which I had access, and attended particularly to the arguments adduced to prove that the covenant of circumcision was the covenant of grace. Although I was never satisfied with the arguments on that point, I was less so when the writers attempted to account for the palpable fact, that many who were brought

into the covenant of grace by circumcision and baptism, were, or became the children of wrath, and the children of the devil. To myself all was darkness and confusion, and sometimes "confusion worse confounded;" and to be candid, I do not see, that you have shed a ray of light on the dark and tangled path. They set out with the affirmation that the covenant of circumcision was the covenant of grace, and adduce the passages lately examined as a proof of the position. And although all the promises of the covenant of grace are absolute, yet to account for the undeniable fact that many who they say were brought into that covenant by circumcision and baptism, were unbelievers, they either turn it into a conditional covenant, or fritter it down to a simple offer of salvation through Christ, which I need not say, is the privilege of the merest heathen who hears the word, as well as of the circumcised, or baptized. These were things which I could not understand, nor reconcile with my views of the well ordered covenant of grace. But no sooner was I led to see that the covenant of circumcision was not the covenant of grace; but a covenant designed for securing a visible church and her ordinances as means through which sinners are interested in the covenant of grace, than in my apprehension the darkness and confusion vanished, and I saw a most wise suitability in the one covenant, as a mean, for interesting in the other.

I will only add on this point, that I am not to be understood as combating in the preceding observations the opinion of those who hold that God enters into a covenant of grace with true believers in Christ as soon as they believe. Although I have not embraced that view of the subject, yet they who hold it admit, that this covenant is absolute, and its mercies sure. I am only combating the opinion of those who say with you that this covenant which you say was the same as the covenant of circumcision, was, and is made with the church collectively considered. As already observed, it is a hypothetical, or conditional covenant; for it is an undeniable fact, that many were admitted into the covenant of circumcision who were in a state of unbelief at the time they were admitted, and it depended, and depends on the circumstance of their believing afterwards, whether they will be saved, or not. And should you embrace the system of those who hold that the covenant of

grace is made with believers only, I do not see that it would alter the case; as it will not be said that all circumcised and baptized persons were true believers; and I expect to shew that Jehovah commanded those to be circumcised, of whom it will not be said, that they were true believers at the time they were circumcised.

I confess that your third reply in the same page, somewhat astonished me. Notwithstanding you contend that the covenant of circumcision was the covenant of grace; and notwithstanding you acknowledge that justification, sanctification, and eternal life, are the blessings of that covenant, yet, in that reply you say—"that the utmost that can be inferred from the circumstance of a person being baptized, is, that they are under the laws of Christ's house—that the simple truth appears to be; that there is a visible relation subsisting between Christ and all the members of the visible church, and that they are entitled to all the external privileges of the church, so long as they conform to her visible laws."

I must take an exception here. They are not entitled to the ordinance of the supper until they are possessed of a living faith in Christ. The profession of it does indeed entitle them to that privilege in the eye of the church, but the head of the church looks for the thing itself. But passing this by; I would now appeal to yourself, if the preceding quotation is not diametrically opposite to the doctrine which you have all along contended for; and if it does not virtually establish the doctrine for which I am contending.

You repeat the same doctrine in the next paragraph. I have said "that an external relation to a covenant, if it has any meaning at all, must mean to be out of a covenant." For this you correct me and say, "that to be externally related to a covenant is to be an external member of it." To this I shall only say that I cannot form any idea of an *external* member of a covenant. We must I think, be either interested in the covenant of grace, or out of it—I know of no middle ground. If we are in it, or interested in it, then, "we are washed, and sanctified, and justified, in the name of the Lord Jesus, and by the spirit of our God;" and I cannot see how we can be in it, and not interested in those blessings. But we can be interested—really interested in the covenant of circumcision by the seal being impressed upon us, and not interested in the cove-



nant of grace. As already observed, the one was designed as a mean to an end, for interesting us in the other. Those interested in the one compose the visible; but those interested in the other, the invisible church. Many of the members of the one "bear not fruit," and continuing fruitless will be finally "taken away;" but the members of the other "bear fruit, and shall be purged, that they may bring forth more fruit." \* In John 15: 2, both of these parties are said to be "in Christ;" because he was a party in both of these covenants. In the one, he, as the head of the church was one party, and Abraham as representing the visible church was the other; and in the other covenant he was a party with the Father and the Holy Spirit, and purchased the blessings of that covenant for all who believe in his name.

And here I would beg leave to remark, that I have been led to think from this last reply, and from other expressions in your letter, that you consider the ordinances of the church as a part of the blessings of the covenant of grace, and that the circumcised and the baptized become interested in these blessings by their circumcision and baptism, and no farther. If this is your view of the subject, then, if the covenant of circumcision was the covenant of grace, that covenant contains no greater blessings; for an inspired apostle expressly says in a passage which we shall shortly examine more particularly, that "the oracles of God" are the chief advantage of the covenant of circumcision.

From the preceding observations you may see, that the case in the next paragraph "of ten children who may have an equal right in a will, yet five of them through profligacy may never inherit any part of the estate," is not illustrative of your system. Unbelievers, though baptized, are not interested in the covenant of grace; nor did they "forsake their own mercies," as you say they do, if by mercies you mean the sure mercies of that covenant. They may, and alas! many of them do misimprove the privileges connected with the covenant of circumcision; but they could not forsake that which they never possessed. The case of the ten virgins (Mat. 25,) which you adduce for the same purpose fails in a very material point—the five which were "foolish," had *no oil* in their lamps.

You may also see, that the "novel theory" which you mention in p. 253, as mine, is one of your own formation.

I have not said, nor is it deducible from any thing I have said—"that God the Father did through Christ as federal head, enter into *two covenants* with the church," the one as a mean for interesting in the other. I have intimated that I view the covenant of grace as a compact between the persons of the Godhead for the purposes already mentioned; and I have said, and I still say, that God entered into a covenant with Abraham and his circumcised seed for the purpose of interesting in that covenant. I will only add on this point, that I must have expressed myself very obscurely, or you must have read my pamphlet very superficially, or you would not have charged me with the above absurd theory or system.

Rom. 3: 2—"What advantage hath the Jew, or what profit is there of circumcision? Much every way; but *chiefly* because that unto them were committed the oracles of God," was adduced in the first letter as another proof that the covenant of circumcision was not the covenant of grace. The argument from this passage is short, but clear, and I think conclusive. It is almost an insult to the understanding of the weakest reader to point it out. Neither you, nor any other writer which I have seen, pretend to say that the words "the oracles of God" mean justification, sanctification, and eternal life, the acknowledged blessings of the covenant of grace. They import only, as I shall shortly shew, the scriptures of that day, and the ordinances of religion revealed therein; but the apostle says in the most positive terms, that these are the chief advantage which the Jews received from the covenant of circumcision—"chiefly, because that unto them were committed the oracles of God."

And what now is your reply to this argument?—"That we are to consider the scriptures in no other sense, than as a dispensation of the covenant of grace," p. 255. This is confounding things indeed. The scriptures, Sir, reveal, or tell us of this covenant; but there is a manifest difference between the thing revealed, and the medium of revelation; nor will it be said that the covenant of grace is revealed in every part of the scriptures, but in some particular places only. The very circumstance of your being compelled to resort to such an assumption, whether you designed it as an argument or objection, might have convinced you that there was something wrong in your system.

You also tell me in the same page, "that you consider the scriptures to be the written *Testament* of Christ sealed with his blood as testator;" and then you ask me "if I will say, that Christ as testator sealed *two wills*, the one an ecclesiastical will, and the other the testament of grace." I presume that in this objection you have reference to Heb. 9: 15, 17; and in answer it may be sufficient to say, that if you will again read that passage, and its context with care, you will see that the apostle had no reference whatever to the scriptures, but to the covenant of grace, which he represents as a TESTAMENT OR WILL, the blessings of which he says in the 14th verse, Christ purchased by his blood, and as a dying father bequeathed them to the children of his grace. I would hope that this consideration will convince you that my argument from Rom. 3: 2, is unimpaired; and I repeat it, that of itself it settles the point, unless you can prove that the words "the oracles of God," mean justification, sanctification, and eternal life.

But that they mean nothing more than what I have mentioned is apparent from Rom. 9: 4, 5, where the apostle gives us a detailed account of the privileges of the Jews in consequence of their being within the pale of the covenant of circumcision. In the preceding verse he says, "I could wish (or I did wish) myself accursed from Christ, for my brethren my kinsmen according to the flesh: who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom concerning the flesh, Christ came, who is over all, God blessed for ever, Amen." I trust I need not tell you, that by the *adoption* in this passage, we are not to understand spiritual adoption, for this surely was not the privilege of all the Jews; but national adoption as the visible church of God.—That by the "covenants," we are not to understand the covenants of redemption and of grace; for all the Jews were not interested in those covenants, even admitting the distinction to be scriptural; but the covenant recorded in the 15th chapter of Genesis, whereby the land of Canaan was secured to them as the descendants of Abraham, together with the covenant of circumcision, the design of which has been often mentioned, and the covenant at Sinai, whereby Jehovah became their political sovereign.—And that by "the promises" we are to understand the

promises annexed to those covenants. The meaning of the other expressions are obvious to the weakest capacity; and convey the idea of *ecclesiastical* privileges only; and all taken together, and viewed in connexion with Rom. 3: 2, prove I think, beyond all controversy, that the covenant of circumcision was not the covenant of grace.

You conclude your objections by telling me in p. 256, that my theory on this point is, 1st, "That the covenant of circumcision is AN ECCLESIASTICAL COVENANT containing no promises." Surely, Sir, I have not said so, and you should have remembered that in the letter referred to, I have adduced the last quoted passage as a proof of the reverse. 2d, "That there are two covenants existing between God and man, the one containing the means, and the other the end." To this I will only say, that I do not know that there can be any covenant between God and sinful man where spiritual obedience is required; because man has unfitted himself by disobedience for rendering such obedience. It seems that you think otherwise; I would be glad to see the proof. The 3d, "That THE ECCLESIASTICAL COVENANT has but *one seal*, and secured the means of grace only," has, I think, been clearly proved in the preceding observations—I do not know that it needed a second.

I shall close this letter by observing, that inattention to the circumstance, that Abraham is spoken of in the scriptures as the father of a circumcised and of a spiritual seed, is, I am persuaded, what has led you and others to adopt a system of Pedobaptism which in my opinion is indefensible. In consequence of his being circumcised, Abraham became "THE ROOT" of the visible church under that dispensation; and it is apparent from the 17th chapter of Genesis, that all his seed were entitled to church-membership by the same ordinance. It is equally apparent from Paul's Epistles to the Romans, and to the Galatians, that all true believers whether Jews or Gentiles, were, and are entitled to the blessings promised to "the righteousness of faith," as he was by believing; and hence he is held out to our view by the apostles as the father of a natural and circumcised, and also of a spiritual or believing seed. By not attending to this circumstance, and confounding these things, you have put arms into the hands of the Baptists against which you cannot defend yourselves, and furnished them

with objections which you cannot answer. But this is not all, nor the worst. To tell baptized persons as your system does, that by baptism they are interested in the covenant of grace is calculated to convey a false and dangerous hope, and to induce them to look for nothing more in order to salvation; for there are many of them who know and believe that justification, sanctification, and eternal life are secured by the promise of God to all who are within the pale of that covenant. This it appears, was the inference which the Jews drew from the circumstance of their being the circumcised offspring of Abraham. "We have Abraham for our father," (said they) in consequence of which they saw not the necessity, and neglected the duty "of repentance toward God, and of faith toward our Lord Jesus Christ," though urged upon them in the strongest manner by the Baptist, and by Christ himself. It is true that you acknowledge in p. 250, that the covenant of circumcision entitled the circumcised, and consequently the baptized, to the means of grace only; but then you affirm in the next page, that the covenant of circumcision was the covenant of grace—"that in this covenant God was the one party, and the church the other;" and in a preceding page, "that there are no blessings of the covenant of grace but may be considered as the property of the church," notwithstanding it is composed of wise and foolish virgins. It belongs to you, Sir, and not to me, to reconcile, if you can, these jarring and opposing assertions.

Now, that Abraham sustained the relation of a father of a natural and circumcised, and also of a spiritual seed; and that the circumcised seed as such, were not interested by their circumcision in the blessings of the covenant of grace, is farther apparent from what Christ says in Mat. 8: 11, 12, in reference to the day of judgment. "And many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but *the children of the kingdom* shall be cast out." Indeed, an attention to the above circumstance, is what alone can enable us to understand the apostles correctly when speaking of the Jews as the children of Abraham. Thus for instance; in Acts 3: 25, which you adduce in p. 252, as a proof that the Jews were by circumcision brought into the covenant of grace, Peter speaks of them only as the circumcised offspring of Abraham. The character of

the persons at the time, and the occasion on which he addressed them, are a proof that he spoke of them only as such.—“Ye are the children of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.” On the other hand, when Paul says, Gal. 3: 7, “They that are of faith, the same are the children of Abraham;” and in verse 29, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise;” we are to understand him as speaking of the spiritual seed of Abraham who are entitled to eternal life in consequence of their faith, and the infallible promise that “He that believeth shall be saved.” Submitting these remarks to your consideration, I shall bid you adieu at present, with a promise of considering your remaining objections in the next letter.

## LETTER II.

THE second point of difference between us respects the qualifications which the scriptures require, to entitle adult persons to the ordinance of baptism. I have said in the third letter, "that I consider baptism as primarily designed for introducing into the church, sinners who are possessed of what is usually styled a speculative faith in the fundamental doctrines of the Christian religion, accompanied with a sense of guilt, and of their need of a saviour; and that it is one of the means through which the enlightening and renewing influences of the Holy Spirit are communicated to such."

To this you say "you cannot subscribe" for the following reasons.—"That the state of a person not possessing saving faith is, that he is a child of wrath—that the law of God requires every sinner to accept the blessings revealed, and offered in the Gospel—that a speculative faith cannot answer the divine requisition, nor deliver from the punishment due to unbelief—that it is disobedience to God, and displeasing to him, and cannot therefore be a true requisite entitling us to *any ordinance*—and that God in the scriptures, requires no other kind of faith and repentance, than a living faith and evangelical repentance." p. 257—9.

Was I disposed to divert the mind of the reader from the point at issue, I might here, like Mr. Campbell, cry out—"misrepresentation—misrepresentation;" and conjure up against you, as many alledged instances of misrepresentation, as he has conjured up against myself in his STRICTURES, and ANIMADVERSIONS. But as the candour, and decency of expression manifested throughout your letter, have convinced me that you had no such design, I have imputed some of the objections in the preceding quotations to misapprehension, or inattention, and not to any design of mistating, or misrepresenting the question between us.

The question is not—does a speculative faith interest in the blessings purchased by the death of Christ; or is it productive of good works. I have said distinctly in that letter and elsewhere, that it cannot; and that without a living faith there cannot be any acceptable approach to the

table of the Lord. But the question is; does a speculative faith accompanied with a sense of guilt, and a sense of the necessity of an interest in the merits of the divine redeemer in order to salvation, entitle an unbaptized adult to the ordinance of baptism. You say that it cannot; nor to any other divine ordinance. You will admit that the preaching of the Gospel is a divine ordinance, or as it is styled by an apostle, "a dispensation of God," and "a dispensation of the grace of God;" and that to hear it preached is at the same time our duty and privilege. Now, is a living faith, and evangelical repentance necessary prerequisites to entitle sinners to hear the Gospel preached; and the apostle tells us in 1. Cor. 1: 17, that the preaching of the Gospel is an ordinance of far greater importance in the economy of grace than the ordinance of baptism. The same apostle tells us, that a speculative faith is not even necessary to entitle sinners to hear the Gospel preached; for "how (saith he) shall they believe on him of whom they have not heard"—and faith, (whatever its character may be,) "cometh by hearing and hearing by the word of God." Since then, an attendance on the preaching of the Gospel is an ordinance of far greater importance in the economy of grace than the ordinance of baptism; it may follow that a speculative faith may entitle an adult to that ordinance; and that it does, I think I have shewn, and I hope I will still more clearly shew.

Nor is a speculative faith "disobedience to God," and "displeasing to him." I am persuaded that on cool reflection, you will not say, that it is "disobedience to God, and displeasing to him," to believe that He is such, as he has exhibited himself in his own word—to believe that Jesus Christ is the only saviour of sinners—that we are guilty, and morally polluted, and impotent sinners—and that without an interest in the merit of his blood, and the renewing energies of his Almighty spirit we must inevitably perish. In answer to an objection stated in the close of the letter already referred to, I have shewn, I trust, that God in his holy word, requires of us to believe all this, and that not to believe it constitutes the awful sin of infidelity; and that until we believe this we will never see our need of his son as a saviour, nor prize the redemption purchased by his blood. But God requires of us to believe more than this. He requires of us to exercise that faith, "which re-



ceives and rests upon Christ for salvation, as he is offered to us in the Gospel;" and not to do so, is "disobedience to God" indeed. This, I believe is what you meant when you said that a speculative faith is "disobedience to God, and displeasing to him;" but it has nothing to do with the present inquiry. The present inquiry is; is the faith styled the faith of God's elect, a necessary qualification to entitle an adult to the ordinance of baptism. You affirm that it is for the reasons examined, but how inadequate they are to prove your position, you cannot but now see.

As an argument that Jehovah did not require a living faith as a prerequisite qualification for induction into his church, it was observed in the same letter, "that when he saw fit that the church should assume a more visible and compact form in the days of Abraham, he expressly commanded, that not only that distinguished Patriarch himself, with all his male seed, but that all born in his house, or bought with his money from any stranger, should also be introduced into the church by circumcision; and the Pedo-baptist reader was asked, if he could believe that all these, with all their countless offspring until the coming of the Messiah, were true believers."

To this you reply in p. 259 by saying, "that true holiness which could have no existence without a saving faith, was required in the very introduction of the covenant of circumcision;" and as a proof you adduce Gen. 17: 1, "walk before me, and be thou perfect"—"that all the subjects of that covenant were bound to do so; and that of this they made a publick profession when they were circumcised."

That all who enjoy the light of divine revelation are thereby brought under obligations to exercise that faith in Christ which issues in holiness; and that all the circumcised, and all the baptized are under the same obligations, in an especial manner, is readily admitted. But this is not the question; nor is the injunction on Abraham "to walk before God, and to be perfect," to the point; for he was a true believer before he was circumcised. But the question is, did Jehovah require a living faith of all whom he commanded to be circumcised. If so, then, all the male servants of Abraham, who amounted to the number of 318; together with all the adult males who passed over Jordan with Joshua, amounting to upwards of 600,000, were all true believers; for Jehovah expressly commanded the for-

mer to be circumcised as well as Abraham himself; nor would he suffer the latter to enter the promised land until they were circumcised in the camp at Gilgal; Josh. chap. 5.

I have indeed seen it alledged, that in the 29th chapter of Deuteronomy, they had, a year previous to this, entered into a covenant with Jehovah, and that this was a profession of true piety, or of a living faith. It is enough to say, that it was the Sinai covenant that is referred to in that chapter, and whatever its character may have been, it was made not only with the adult males, "but with their wives and little ones; with the stranger or heathen man that was in their camp, from the hewer of wood to the drawer of water;" yea with the children of the Jews that were yet to come into existence; and cannot therefore be adduced as a proof of the profession of individual personal piety in the adult males in order to their being circumcised. As observed in the preceding letter, it seems to have been a national covenant, in which Jehovah condescended to be their civil governor, and to govern them by the laws which he had revealed and which were best suited to their character, and in which they engaged to obey those laws, and to respect and attend upon the religious ordinances which he had appointed. Let it also be remembered that the generation of Jews with whom the Sinai covenant was first made had been circumcised previous to the making of that covenant.

But not only must the male adult generation of Jews which passed over Jordan have been all true believers, according to your system; but as I expect you apply your rule of qualification for adults, to the fathers of families amongst them; then, every father of a family from Abraham to Christ must have been true believers also; for Jehovah as expressly commanded them to circumcise their male infants, under the penalty, "that the uncircumcised manchild would be cut off from the people of God," or not acknowledged as members of his church. I am persuaded that when you look closely at the above facts, you cannot believe, and will not say, that the foregoing countless multitude were all true believers; but it must have been so, if your system is right.—*Credat Judæus Apella.*

It will not relieve your system from the above inadmissible consequences to say, as you have said repeatedly in your book, that Jehovah required a profession of a living

faith from them, and that this profession entitled them to circumcision; for is it not virtually saying, that although He required this faith, he was yet satisfied with the profession of it. Ask yourself if this can comport with his character as exhibited in his holy word; and let it be remembered that Jehovah expressly commanded the male servants of Abraham, and the 600,000 Jews at Gilgal to be circumcised, without any reference to their characters as really pious.—The command to every father of a family to circumcise his male infants was equally express.

As a proof that the church was designed to be the usual birth place of the children of grace, I referred to Psalm 87: 5—“And of Zion it shall be said, that this man, and that man was born in her, and the Highest himself shall establish her.” To which was added Gal. 4: 26, where “Jerusalem,” or the church, “which is above, and is free,” is said to be “the mother of us all.”

To this you reply by telling me, that it is the opinion of MOLIERUS, with whom it seems you agree, that the doctrine taught in the first of these passages is—“that in a day of the reviving of the church, converts of every nation and tongue, will reckon it their true glory to become citizens of Zion, and consider it as truly their native kingdom, as if they had been born Jews, and had Abraham for their natural father.” Be it so; but does this exclude, or destroy the primary and prominent idea in the passage, that they were *born in Zion*, or the church. And that it is a spiritual, and not a natural birth that is alluded to, is apparent from a parallel passage in Isai. 66: 7, where the prophet speaking of a day of the reviving of the church says—“Who hath seen such a thing? Or who hath heard such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? for as soon as Zion travailed, she brought forth children.”

You tell me also that the second passage, Gal. 4: 26, is much of the same import as Psalm 87: 5. It is indeed so as I understand both passages, but surely not as you understand them; or as importing only that it is an honor to be enrolled amongst the citizens of Zion. It simply says, that “Jerusalem,” or the church, “is the Mother of us all,” or the usual birthplace of the children of grace. And here Sir, permit me to observe, that these two passages when taken in connection, or even viewed separately, erase the

foundation of not only the Baptist system, but the foundation of the system of those Pedobaptists who contend with you that unbaptized adults must be "born again" in the visible kingdom of darkness before they are planted in the "vineyard," or the church of God. You appear sensible of their force, and to induce me to adopt that interpretation which you have given them, to the exclusion of the one which I have offered, you ask me in the same page, "if I would not consider the promise equally accomplished in the admission of those regenerated before they are admitted into the church, as I would of those converted, after they become members." I cannot Sir, admit any such interpretation of those passages; for the promise implied in them, is a promise of regeneration to those who are in Zion; and I know not that there is any promise of regeneration to those who are not in Zion, or the church. I admit, and I rejoice that it is the case, that many are regenerated out of the church. It displays at the same time, the sovereignty, and boundless extent of divine grace, and it might be worth while to enquire, if one reason why it is so, may not be, that the officers of the church keep out those whom its head designed should be within her pale, and under her culture and controul. While on the one hand an indiscriminate admission is hurtful to the interests of religion; on the other hand keeping out those who ought to be admitted, is adverse to the advancement of the Redeemer's kingdom.

Rom. 11: 20, was adduced as another argument why a living faith was not required as a prerequisite qualification for admittance into the church. Addressing the Gentile converts to christianity, the apostle tells them in regard to the Jews—"Well because of unbelief they were broken off, and thou standest by faith; be not high-minded but fear." From these words it was argued, that the faith, by which the Jews once stood, was a speculative faith, or a faith that could be and was lost, but that this is not the case with the faith of God's elect; and that the Gentile converts now stand by the same faith, by which the Jews once stood.

To this you reply by telling me in p. 262, "that unbelief is not the contrary of a speculative, but of a true faith, but the Jews substituted *unbelief* for its contrary, and therefore were broken off from the church."

That UNBELIEF is used as the contrary of a true faith is admitted, as in 2 Cor. 6: 14—"What concord hath Christ with Belial, or he that believeth with an infidel," or unbeliever. But that it is also used as the "contrary" of a speculative faith is evident to myself from a consideration of the following facts. We are told in the 14th chapter of Exodus, that the generation of Jews which came out of Egypt, "*believed* the Lord and his servant Moses," as a typical Redeemer, when they saw the Red Sea divided by the rod of Moses, and they passed through on dry land, while the Egyptians were immersed in a watery grave. And yet this same generation were denied an entrance into the promised land on account of their unbelief.—"They could not enter in (says the apostle) because of *unbelief*." And what now was the unbelief on account of which they perished in the wilderness, and was the reverse of that *belief* which they had exercised on occasion of their deliverance at the Red Sea? Their distrusting the promise and power of Jehovah as a deliverer, in consequence of which they renounced his worship and service, and trusted in and worshipped the golden calf. "These be thy Gods O Israel (said they) which have brought thee out of the land of Egypt." With this fact in view, I am persuaded that you will not say, that the *belief*, or faith which is predicated of the mass of the Israelites at the Red Sea, was "a true faith." It is true they repented of their base idolatry on that occasion, in consequence of which they were spared as a nation, and not cut off from the covenant of circumcision; but the most unbounded charity will not say, that at the period alluded to, they were true believers, a few excepted; and let it be remembered that it is said of them at the Red Sea, "that they *believed* the Lord, and his servant Moses."

In addition to this I would observe that the generation which lived in the days of Christ were not prone to idolatry; for the captivity at Babylon had cured them as a nation of any inclination to that flagitious sin. On the contrary they firmly believed that Jehovah was the only true God, and they externally worshiped him agreeably to his own institutions. They also believed that the scriptures of the old testament were a revelation from heaven; and they farther believed that their God would according to the prophecies, send them a Redeemer. But when that

Redeemer came, for reasons which we shall shortly mention, "they received him not," but crucified him as an impostor, and persevered in that wicked opinion. This sealed their doom as a nation, and a visible church, as they virtually rejected Jehovah in rejecting his Son, and they were cut off from the covenant of circumcision, and perished in the most miserable manner by the Roman armies under Titus. I again appeal to you, sir, if you can believe, that that generation, with the exception of the "remnant," and those who afterwards received Christ in his real character, were true believers; and if the "unbelief" on account of which they were "broken off from the good olive tree," must not be understood as the opposite of that doctrinal faith, which, while they and their fathers retained, entitled them to a standing in the visible church of God: and farther, if it is not apparent from the foregoing considerations and facts, that that faith was the prerequisite qualification for admission into the church. I hope that I will not be understood as saying, that the Jews in their several generations had no other kind of faith. There were true believers amongst them in every age, and this has been and will be the case wherever the ordinances of the true religion are administered; but the number of such was comparatively small, and therefore their enjoying the means of grace, until they rejected Jehovah in rejecting his son, was owing to their believing the fundamental doctrines of the Jewish theology.

You object also to the interpretation which I have given to the verb *metanoesate* in Acts 2: 38, as importing in my opinion, a change of mind in the Jews in regard to the character of Jesus of Nazareth; and you tell me, "that according to the interpretation which I have given to the word, it implies in it nothing more than they had been already convinced of by Peter's sermon;" as it is said in the 37th verse, "that when they heard this," or that Jesus was the Messiah, "they were pricked in their hearts, and said to Peter and to the rest of the apostles, men and brethren what shall we do."

The objection was not unexpected; but I trust that the following remarks and considerations will remove it. For this purpose I would observe, that although the Jews expected a king Messiah, yet in the day in which he appeared, they had (with a few exceptions) very unscriptural and

unworthy ideas of his character, and of the kingdom which he would set up amongst them. From a mistaken view, and application of the prophecies concerning him as a king and conqueror, they expected him as a temporal king and a temporal conqueror, who would rescue them from the Roman yoke, and advance their nation to the highest pitch of temporal power and grandeur. Hence then we are told, that on occasion of one of his stupendous miracles, they attempted "to take him by force, and to make him a king." And not only was this the opinion of the mass of the people, but also of his own immediate disciples until otherwise instructed; witness the saying of two of them on their way to Emmaus—"We trusted that it had been He who would have redeemed Israel," Luke 24: 21.

It is now apparent from the foregoing observations and facts, that Peter had, and must have had two great objects in view when he addressed the Jews on the day of Pentecost. The first was to convince them that Jesus was the Messiah, and the second to instruct them with regard to the nature and character of the Messiah's kingdom. He succeeded in the first by appealing to the mighty miracles wrought by him, and the prophecies of David concerning him in the Psalms. The idea of crucifying as an impostor the person of whom they had conceived the most exalted ideas, and from whom they expected such earthly power and pre-eminence, "pricked them to the heart, and they said to Peter and to the rest of the apostles, "Men, and brethren what shall we do." Knowing at the time, that such a saviour as they expected their Messiah would be, could be of no avail to them and to others considered as sinners, Peter embraced the favourable opportunity of undeceiving them on this very interesting point, and also of instructing them with regard to the kingdom which he was about to establish. Hence then he said,—*metanoesate*, or change your minds on this subject, and in regard to this Jesus. He is a spiritual and not a temporal saviour; and as ye would be saved by him from deserved wrath, and from sin, then, "Be baptized every one of you in his name *for the remission of sins*, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As it will be admitted, and cannot be denied, that the word is frequently used in the

above sense, this I think is its obvious meaning in that passage, demanded alike by a consideration of the opinion which the Jews entertained of their Messiah at that time, and the objects which Peter must have had in view when he addressed them on that interesting occasion.

I have seen it however lately affirmed by a writer in the *PIRTSBURG RECORDER*, "that the two objects which I suppose Peter had in view are *one and the same*; for by persuading the Jews, that Jesus was the Messiah, he at once overturned their preconceived opinions with respect to his character."

I think I need scarcely observe, that the two objects are perfectly distinct—as distinct as any two objects can be. And if we are to judge of the opinion of the Jews on that point, by that of the disciples, the circumstance of Jesus arising from the dead, and that too by his own intrinsic power, instead of "overturning" their expectations from him as a temporal redeemer, it was rather calculated to increase them; for we are told that in one of the interviews which they had with him between his resurrection and ascension, the disciples asked him saying, "Lord, wilt thou at this time restore the kingdom to Israel." Perhaps it may be said that at the time Peter addressed the Jews, Jesus had ascended into Heaven, and this circumstance was calculated to dissipate their expectations from him as a temporal saviour. It might have had that effect, had they not known that Jehovah had acted for many years as the temporal king and protector of their nation; this consideration then would inspire the hope that Jesus who they were then convinced was the Messiah, and who as the Messiah is frequently spoken of by the prophets as their king, would also become their temporal king and saviour, provided they could obtain forgiveness for crucifying him as an impostor, and from this it would seem arose "the pricking in their hearts," and their saying "men and brethren, what shall we do." And to this I would add, that as an evangelical repentance implies in it "an apprehension of the mercy of God in Christ;" and as the Jews at the time Peter addressed them had no view of their Messiah but as a temporal saviour, it was therefore indispensibly necessary to undeceive them on this important point, before he would hold out Jesus to their view as a Saviour, from hell, and from sin.



The same writer, and who understands the verb *metan-oesate* in the passage under examination, as importing an evangelical repentance, asks by way of objection to the interpretation which I have given it,—“If it can be supposed that the apostle would not inculcate the necessity of an evangelical repentance to a company of men penetrated with a sense of guilt and danger, and crying out with all earnestness, what shall we do.”

It is readily admitted that they would, and it is not to be supposed that they would not. That they did so, is evident from what we are told in the 40th verse—“that with many other words did Peter testify and exhort, saying, save yourselves from this untoward generation.” And there is no doubt but that in those “many words,” he inculcated the necessity of “repentance toward God, and of faith toward the Lord Jesus Christ; but who does not see that in order to their thus repenting and believing, it was previously necessary to convince them that Jesus was a spiritual, and not a temporal saviour. I have assigned reasons why I believe that this was the apostle’s object in the 38th verse, and if not taught in that verse, I know not that it was taught on that occasion, at least in such language as the Jews could have then understood. Perhaps it may be thought that the foregoing doctrine was taught in the words—“having received of the father the promise of the Holy Ghost” in the 33d, and in the words—“God hath made that same Jesus whom ye have crucified, both Lord and Christ,” or Messiah in the 36th verse. But the attentive reader will have perceived, that it is the miraculous influences of the Holy Ghost in the gift of tongues that are alluded to in the former of these verses; and whatever we with our superior lights may think we can see in the words “Lord and Christ” in the latter of these verses, it is not to be supposed, that the Jews with their previous conceptions of the Messiah as a temporal saviour only, could understand them as importing that he was a spiritual saviour.—In my opinion the words are too indefinite to convey that idea. Besides, a strict attention to the drift of the apostle’s reasoning in his first address to the Jews, will, I think convince the unprejudiced reader that the apostle’s object in that address was, to convince them that Jesus was the Messiah—that he had arisen from the dead, and ascended into heaven, and had received all power and authority from the fa-

ther. On the other hand, the words in the 38th verse—“Repent, or change your minds, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,” and with which his second address begins, are so clear and definite, as could not fail to convince them that Jesus was a spiritual saviour; and that the words had this effect is evident from the circumstance of their immediately submitting to that ordinance, that they might obtain the remission of sins, and the renovating influences of the Holy Ghost.

I shall only farther remark on this objection, that when I wrote the third letter in this volume, for the PRESBYTERIAN MAGAZINE, I was under the necessity of being as concise as possible, and therefore omitted the observations now made. I have been since sensible that my reasoning and argument on the preceding point in that letter have suffered by the omission; and I expected that some person who holds the system which you and the writer alluded to advocate, would make the objections which you have made. I trust that they are now removed, and that the preceding observations, and the objects which Peter must have had in view when he addressed the Jews, together with what he says in regard to the ordinance itself, have convinced you both, that the verb *metanoesate* is to be understood in that passage in its primary meaning, or as only importing “A CHANGE OF MIND.”

In connection with the preceding objection, you object also to “the construction” which I have given in the same passage to the words—“Be baptized for the remission of sins,” as importing in my view, that Baptism was appointed as a mean through which the remission of sins, and the gift of the Holy Ghost in his renewing and sanctifying influences are conveyed—“Because as you tell us, a living faith is held out in the scriptures, as the mean of interesting us in the merits of the blood of Christ, which alone can remove the guilt of sin”—and that the faith and repentance which I say entitle an adult to the ordinance of baptism, “can be only badges of hypocrisy in regard to discipleship to Christ.”

Whenever a writer objects to the interpretation of any passage of scripture given by another, it is always expected that he will give what he thinks is the true interpretation. When I read your objection I looked for this, but I looked

in vain. The expressions, "be baptized for the remission of sins," are not insulated expressions, or expressions that occur but once in the sacred oracles. Peter uses a similar expression in one of his epistles where he says, "baptism doth also now *save* us;" and Ananias when he said to Saul, "arise, and be baptized, and *wash* away thy sins." I would now ask you, Sir, how you understand such expressions; and if you can attach any meaning to them consistent with the established meaning of words, but that baptism is a mean through which the Holy Ghost renews the heart of the sinner, and works that faith which disposes him to receive Christ "for wisdom, and righteousness, and sanctification, and redemption." Had you recollected that there is a figure of rhetorick styled METONYMY, which uses the adjunct for the subject, and the effect for the cause, you would not have written the above objection. It is obviously used in this, and the similar passages which I have adduced. Besides, the words, "and ye *shall* receive the gift of the Holy Ghost," point to a time that was future; or that the gift was to be received after they were baptized.

With respect to the objection, that a doctrinal faith; and a sense of guilt, "can be only badges of hypocrisy in a disciple of Christ," the objection is founded on the meaning which you attach to the word "disciple." You understand it as denoting a true believer only; but I consider it as used to signify not only a true believer, but one who professes a desire of learning in the school of Christ the principles of his divine religion; and in this sense the word is used in John 6: 66, and elsewhere. The twelve who were called to attend on Christ's person and ministry, are called disciples; and although there is evidence that Nathaniel was a good man—"an Israelite indeed in whom there was no guile," previous to his being called to the discipleship, there is no evidence that this was the character of them all when they began to follow Christ; and that Judas Iscariot was not a good man, is beyond all peradventure. Hypocrisy consists in a person's pretending to be what he is not. Now sir, may not a person, although not a true believer, be sincerely desirous of learning in the school of Christ, or the church, how he may escape the wrath to come, and the things that belong to his present and future happiness. Were the Jews hypocritical, or in-

sincere, when they said to Peter, and to the rest of the apostles, "men and brethren what shall we do?" And was the jailor insincere when he said to Paul and Silas—"Sirs, what must I do to be saved." And to this I would add, that in your reasonings on this point, you take it generally for granted, that no adults, but those who are true believers have a right to the ordinance of baptism; but that is the point to be proved. I need not tell you, that logicians call this mode of reasoning, "*petitio principii*," or a begging the question.

The case of Simon Magus which you select as a proof of hypocrisy, because Peter said to him, "I perceive that thy heart is not right with God," is nothing whatever to the point in hand. Admitting that Peter meant by those words that he was a hypocrite, or that he did not believe what he professed to believe; they prove that circumstance, but nothing more; but that your objection may have any force, you must prove that all who profess a faith in Christ, as the only Saviour of sinners, and acknowledge that they are guilty sinners, are all hypocritical—all insincere.

And here I cannot but remark, that I was somewhat surprised when I saw the case of Simon Magus adduced as an argument against the system which I advocate, as in my view it supports it, and militates against that for which you contend. As it respects adults, you contend that true believers only have a right to be baptized. A hope, that a candidate for baptism, if a stranger, as was the case of Simon Magus, is the subject of a living faith, cannot be obtained by an officer of the church, but by a particular and minute conversation with the candidate. Now, if Philip by whom Simon was baptized, entered into such a conversation with him, is it to be supposed, that Philip would have been so much mistaken, as it appears he was on your system, respecting Simon's character as a true believer. It would seem that Simon believed, and professed a belief in Jesus as the Messiah, and in the existence and agency of the Holy Ghost; but it seems that he confined that agency to his miraculous, and not to his illuminating and renewing influences in the Economy of grace. Hence then it was evident that he was, as Peter expressed it, "in the gall of bitterness, and in the bond of iniquity; and hence the advice, "to repent of his wickedness," in supposing that the spirit's influences might be purchased,

by money, "and to pray God, if *perhaps* the thought of his heart might be forgiven him."

You argue also that the Samaritans were true believers, or professed a living faith, because it is said "that when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized both men and women." Your argument lies in the words—"believing the things concerning the kingdom of God, and the name of Jesus," as importing that they believed in Jesus "to the saving of the soul." Like Philip you are a preacher of the gospel, and I trust that you preach the things concerning the kingdom of God, and the name of Jesus, and that your hearers believe those *things* to be true. I would now ask you, if you consider and if you believe from this circumstance, that all your hearers are all true believers. A candid answer to the question will show you the inconclusiveness of your reasoning, and the consequent invalidity of your argument. To this I would add, that it is not said, that the Samaritans "believed in Christ," words which sometimes, but not always, import a living faith; but that "they believed Philip when preaching the things concerning the kingdom of God, and the name of Jesus." This case, in my view, also supports that system of adult baptism which I advocate, and militates against that for which you contend.

In p. 267, you say that the words "If thou believest with all thine heart" in Acts 8: 37, mean "a faith of the whole soul;" and as a proof you adduce Luke 10: 27, where it is said that we should "love the Lord our God with all our hearts, and with all our souls, and with all our strength, and with all our minds;" whence you draw the conclusion that no adults but those possessed of the above faith should be admitted to baptism.

That the moral law requires, and justly requires, that we should love the Lord our God to the full extent that the powers of the human soul are capable of exercising that affection, as the words *heart, soul, strength, and mind* import, is beyond all controversy. But do true believers attain to this perfect love in this life? It is the attainment of the redeemed in heaven only, where faith is swallowed up in vision, and love by fruition. Now, as you say, that the words "with all thine heart," as they have reference to faith in Acts 8: 37, mean the same thing as when predicat-

ed of love in Luke 10: 27; it follows I think from your argument, that a perfect faith, or a faith that excludes all doubting, is required of adults in order to their being baptized. This will prove too much, and consequently proves nothing for your system.

But passing this by; the question is, what are we to understand by the words "with all thine heart" in Acts 8: 37. You understand by them a living faith at least, from which you draw the conclusion that no adults, but those who are true believers ought to be baptized. I have examined all the places where the words are used in the scriptures, and it appears to myself, that most generally they denote sincerity only; and sometimes a gracious sincerity, and at other times a sincerity that is not of a gracious character. In this latter sense they are certainly used in Ezek. 36: 5, and elsewhere. In the third letter I have offered reasons which have not been, and which I think cannot be controverted, why I believe the Eunuch to have been a gracious man or a true believer, previous to his being baptized; and I think I may safely assume that Philip viewed him as such. Now, admitting that the above words import a living faith in Acts 8: 37, your argument when thrown into the form of a syllogism will stand thus—The Eunuch, a true believer requested to be baptized by Philip; but Philip said unto him, if thou believest with all thine heart, or with a living faith, thou mayest; therefore unbelieving or unregenerate adults are not to be baptized. You cannot but now see, that this syllogism which I think is fairly constructed from your argument is contrary to all the rules of right reasoning. The conclusion is not to be found in the premises; and the words of Philip as you understand them, moreover contain a silliness of requisition not to be expected from him from what he had seen and known of the Eunuch's character. Was there such evidence that the Eunuch was an unregenerate person previous to his being baptized, as there is that this was the character of Simon Magus; and had Philip said, "If thou believest unto righteousness"—words which import a living faith, it would prove that a saving faith is required of adults in order to their being baptized. But as the words "with all thy heart," are a common phraseology, denoting sincerity, whether of a gracious, or not of a gracious character, then, as observed in the letter referred to, I must consider Philip as only requiring a sincere

belief that Jesus is the Son of God without reference to the Eunuch's character as a true believer. I need scarcely observe, that thousands of unregenerate persons have believed, and do believe the foregoing, and other fundamental doctrines of the christian religion; a living faith is therefore not indispensibly necessary to even a sincere belief of those doctrines. They believe them, because the evidence for their truth, as laid down in the scriptures, is so clear and forcible, that they cannot withhold their assent; consequently no legitimate argument can be drawn, that in those words Philip meant a living faith, and that this faith is an indispensable prerequisite to entitle an adult to the ordinance of baptism. And admitting that Philip meant a living faith in those words, what would it prove?—This only, that true believers have a right to be baptized. Perhaps in logical strictness, all that can be legitimately drawn from the passage is, that a pious Jew, or any other pious unbaptized person, must profess a belief that Jesus is the Son of God, or the Messiah, before they can be baptized.

The preceding observations are applicable to the baptism of LYDIA mentioned in the 16th chapter. The historical record which we have of her, short as it is, affords the strongest presumptive evidence that she was also a pious person, previous to her being baptized; and to infer from either of the above cases that unbelieving or unregenerate adults are not to be baptized, is like arguing, that because the scriptures require faith in adults in order to their baptism; therefore infants are not to be baptized, because they are not capable of believing. The fallacy of both arguments lies in this.—In the one, an idea is attached to the word FAITH which does not belong to it, when mentioned in connection with baptism; and in the other, it is taken for granted, that none should be baptized or introduced into the church who are not capable of believing.

Your last objection on this point is—"that my views of baptism have a tendency to corrupt the church." And as a proof of this you ask me, "what object can be gained by planting dead trees in a garden—trees that possess *no living principle*—you may water and dung about them, they decay the more speedily: yet you allow the keepers of Christ's vineyard to fill it with such vines—people having only a dead faith."

I confess that I was also surprised at this objection, and the argument adduced to support it. It is the very same which Mr. C. brought against me in his STRICTURES, and to which I have replied, and I trust answered in the 6th letter, and which it is to be presumed you have read; and yet you repeat the objection, without attempting to shew that the answer is invalid. It was observed in that letter, that although the powers of the human soul, are by sin turned aside from God and things divine as the supreme good, yet they are capable of being turned from the love of sin, and of this world, to God, by an agent adequate to the important work.—That the Spirit of God is that agent; and as has been observed by some of the most eminent divines, it is by applying the awful, but righteous penalty of the moral law to the passion of fear, and that strong love of happiness, and aversion to misery, which are so deeply and indelibly ingrafted in our nature, that the almighty and omniscient spirit convinces the sinner of sin, and induces him to enquire “what he shall do to be saved.”—That it is by directing the attention of the awakened sinner to the character of the Redeemer as developed in the scriptures, and to the fitness and fulness of the redemption purchased by his blood, that this same sinner is disposed to receive and rest upon him as “the Lord his righteousness, and his strength.”—And that it is by directing his attention to the love of God in giving his son “to die, the just for the unjust,” that the same almighty agent melts his hard and unfeeling heart, and on the natural principle of gratitude, ingrafts the divine principle of love to God, which disposes him to universal obedience.

And now Sir, yourself being judge, what analogy is there between man, who although a sinner, yet possesses all the physical powers of soul, necessary to constitute him a moral agent, and a dead tree which is not possessed of any living principle, and which “the more it is watered and dunged, decays the more speedily.” The rain, and dew, and sunshine of heaven cannot have any effect on such a tree, because there is no living principle whatever that can be acted upon. But this is not the case with man, sinner as he is; for the dews and sunshine of heavenly grace can make the morally barren powers of his soul, “to bud and blossom as the rose,” and to bring forth the fruit of faith and love divine, to the praise of the grace of God. If he



was like your "dead tree," he would not, could not, be an accountable creature; and Christ must have blamed the Jews unjustly when he said—"and ye will not come unto me, that ye might have life." They possessed all the physical powers of soul necessary for moral action; but they directed those powers to unsuitable and unworthy objects, and which is indeed the case with every sinner. Ask yourself if your ideas on this subject do not savour of absurdity; for as far as I do understand them, you consider man as both physically and morally dead, in regard to moral agency. And whatever your ideas may be, ask yourself farther, if they do not lead to the dreadful vortex of antinomianism in which Mr. C. is so deeply plunged; for according to my views of the subject, if man is not possessed of physical powers of soul for moral action, he is not accountable for his actions—he is physically different from his progenitor Adam.

Having noticed, and I would hope satisfactorily answered the objections which you have brought against that system of adult baptism which I have exhibited in the third letter; permit me now to state a few of the difficulties which in my view attend the system for which you contend. You think that it tends "to corrupt the church," to admit into it, adults of the character which I have frequently mentioned. You are a Pedobaptist, and you have disputed and written in favour of Pedobaptism. Now Sir, how is it consistent with what you consider the purity of the church, to admit into it infants, who have been "shapen in iniquity, and conceived in sin," and whose hearts, as well as the hearts of unregenerated adults possess a principle of "enmity against God," and are consequently children of wrath as well as those; and I need not tell you that in the Pedobaptist churches generally, twenty, if not double that number of infants are baptized, for one adult. While I was of your opinion on this point, I often endeavoured to remove this difficulty, and as often failed; and I will thank you, or any other person who holds your system to remove it, for to myself it is insuperable, and was one of the causes which led me to call in question your present, and my own former creed on this point. It will not remove it to say, that infants are not in a capacity to evince their enmity, for they do it as soon as they are capable, and that is very soon; or as it is expressed by the

Psalmist—"they are estranged from the very womb; they go astray as soon as they be born, speaking lies." Besides, if that principle in adults stands in the way of their being admitted into the church, it must also stand in the way of infants being admitted; for the circumstance of their not being capable of exercising it, does not alter the character of the principle itself. Nor will it solve this difficulty to say, that it is the will and command of the head of the church, that infants shall be planted therein by baptism; for the difficulty or rather objection to your system has not reference to his will or command, but to what you consider the purity of the church, and the benefits accruing from baptism; for you tell me, "that it cannot be of any use to plant dead trees in a garden—trees that possess no principle of life—and that it is a speedy method to corrupt the church." Nor yet will it remove the difficulty to say, that it is in consequence of the faith of the parent that the child is to be admitted into the church; for the faith of the parent cannot change the principle of "enmity against God," in the child's heart, nor can the regenerated parent convey regenerating grace to his child.

But this is not the only difficulty which attends your system. You will agree with me, that the essence and validity of baptism consists in a fit subject, and in water being applied to that subject, in the name of the Father, and of the Son, and of the Holy Ghost, by a lawful minister of the gospel, and not in the quantity of water applied, as the Baptists assert. Indeed from the whole of your objections to the system which I advocate, I should suppose that you consider the validity of baptism in regard to adults, as depending on the faith of the persons baptized; for you repeatedly declare in p. 265: that it cannot be of any use to any others. Now Sir, according to my views of correct reasoning, it follows from your system, that the want of a living faith in persons baptized, renders the ordinance invalid to such persons; and that where there is evidence, or even strong doubts that this is the case, such persons ought to be rebaptized, but not until they have an assurance that they are possessed of the faith of God's elect. And as I expect that you apply the same rule to parents who have had their children baptized, as you do to baptized adults; it also follows I think from your system, that those baptized in infancy ought to be rebaptized, unless

they have a full assurance that their parents were true believers at the time they presented them to baptism; but as I have said, not until they themselves are assured, or have a strong ground of hope that they are the subjects of an evangelical faith.

It will not remove these difficulties to say, that according to the system which I have embraced, none but true believers, or those who have a scriptural ground of hope that they are such, ought to approach the table of the Lord. They ought not, and I have shewn that all others are expressly prohibited. The faith, (whatever its character may be,) which the scriptures mention as a prerequisite for admission to the ordinances of baptism and the Lord's supper, is certainly required by the head of the church, from those to whom these ordinances are administered; and as already observed, to say that he accepts of the profession of it in the stead of the thing itself, is highly injurious to his character. But I have shewn, that he expressly commanded multitudes to be circumcised without any reference to their character as the subjects of a living faith, and of whom none will venture to say, that they were all truly pious at the time. They all believed that Jehovah was the only true God, and that the ordinances delivered to them by Moses, were the only means of grace, and the only medium of acceptable worship, in consequence of which they attended on those means. Upon this they were admitted into the church by circumcision; and this I think should settle the question, unless it can be shewn that there were different terms of admission in regard to the state of the heart under the different dispensations of grace.

Now, that a state of heart for admission to the ordinance of the Passover, different from that which entitled to the ordinance of circumcision, was required, and acted upon, is apparent from various considerations, and from different places in the Old Testament, and especially from the prayer of the Good King Hezekiah recorded in 2 Chron. 30: 18, 19. It appears from the preceding verses, that at the solemn passover which was observed after he came to the throne, some of the people had not cleansed themselves according to the requisitions of the Levitical ritual. "But Hezekiah prayed for them, saying, "The Good Lord pardon every one that *prepareth his heart* to seek God, the Lord God of his fathers, though he is not cleansed accord-

ing to the purification of the sanctuary." I trust that there are none who will say, that the purification alluded to in this passage had not reference to purity of heart. To say that it had reference to the washing of their bodies and garments only, would be a reflection on the character of Jehovah as appointing observances in his church that had not reference to the removal of guilt and moral pollution by the blood and spirit of his son. And here let it be remembered, that there is not the least reference to the necessity of such purification when Abraham's adult male household were circumcised, nor yet when the 600,000 Jews were circumcised at Gilgal.

As connected with the foregoing observations, I would farther remark that according to my view of the subject, the baptism of infants cannot be defended on your system; or at least one of the strongest arguments for it must be abandoned. You and others who differ from me on this point, admit that baptism has taken the place of circumcision as the initiating ordinance into the church of God; but as just now observed, the adult male household of Abraham, and the adult male generation of Jews born in the wilderness, together with their male children, were all circumcised by the express command of God himself, without any profession of piety being required of them, either as individuals, or as parents. When I look at these facts I cannot see how you can defend your system, but by alledging that there were two distinct churches of God, the one not requiring a profession of a living faith for admittance, and the other requiring that profession; or that the terms of admission were different under the Abrahamic, and the christian dispensations of grace. The first of these allegations would be contrary to what Christ himself under the character of the bridegroom says in Song 6: 9—"My Dove, my undefiled is but ONE;" and the other to what the apostle says in Rom. 11: 24. As more than once observed, the Apostle in that chapter holds out the church founded in the days of Abraham on the covenant of circumcision under the metaphor of "a good Olive tree;" and that the Jews, the natural branches of that tree, "were broken off because of unbelief." In the verse alluded to he tells us, that when the Jews shall be brought to see, and acknowledge that Jesus was the Messiah, "they shall be grafted"—not into another "Olive tree," or church, but into that very

church from which they were broken off.—“And they if they continue not still in unbelief, shall be grafted into THEIR OWN OLIVE TREE.” Now, it is evident to myself that this declaration, and this phraseology clearly imply that the Jews when converted to the christian faith, shall not only be grafted into the church of God, with their infant offspring as formerly; but that they themselves will be admitted on the same terms on which their fathers were admitted under the Abrahamic dispensation of grace. If not, then the church cannot be styled their “OWN,” but a different “Olive tree,” and the apostle has used language calculated to deceive them—but this is not to be admitted.

To this I will only add, that the intelligent part of the Baptist church clearly see, that the qualifications which you and others contend are required of adults for admission into the church under the present dispensation are very different from those which it is evident from the facts alluded to, were required under the Abrahamic dispensation, and they accordingly ply you with objections in regard to your reasonings in favour of infant baptism from the one dispensation to the other, which you cannot answer. Whoever has read the writings produced from time to time on the “Baptist Controversy,” cannot but have observed, that the Pedobaptist writers who have adopted the system in regard to adults, for which you contend, feel hampered and puzzled whenever they approach that point. Reasoning as they do, and ought, that as infants and adults were admitted into the church under the Abrahamic dispensation, they are both entitled to that privilege under the present dispensation, unless it is proved that their right has been revoked. But conscious that the terms on which adults were admitted under the one, are very different from the terms which they say are required for admission under the other, they try to turn aside the arrows of their assailants by saying, that their opponents must admit, “that the Jews were in *some sense* members of the church of God.” The words, “In *some sense* members of the church of God,” are not only very vague; but they shew the inconclusiveness of their reasonings in favor of infant baptism, from the one dispensation to the other, and I am persuaded has made hundreds of Baptists; for the Jews either were, or were not members of the church—there is no middle ground on which they could possibly stand. But

as has been observed, the objections of Baptist writers on this point, have no bearing on that view of the church which I have exhibited in these letters, and which if scriptural, as I believe it is, erases the foundation of the Baptist system. It would seem that Mr. Campbell was aware of this; for although I have called upon him in the close of the 8th letter to examine this point in detail, and to overturn, if he could, my reasonings upon it from the word of God, he has nevertheless entirely overlooked it, notwithstanding he says, that there is not a single topic advanced by me that is not to be met with in his debate with Mr. Macalla, or in his animadversions on the eight first letters. His reasons for overlooking it are best known to himself. Was it that he saw that the arguments were stubborn, and that a failure ruined his system? You have however thought proper to attack those arguments; and whether you have demolished them and defended your own system on this point our readers will decide. To my own mind, there is no way whereby the foregoing difficulties which surround your system can be removed, but by admitting that the visible church was designed to be the usual birthplace of the children of grace, whether infants or adults.

I shall close this letter with a few observations on John's baptism. I have said in the fourth letter, "that admitting it could be proved, incontrovertibly, that John's baptism was administered by immersion, it would not thence follow that christian baptism was to be administered in the same manner, for John's baptism did not belong to the christian, but to the Jewish dispensation of grace."

To this you object in p. 270 by saying, that the Lord's supper was instituted under the Jewish dispensation, or before the death of Christ, "and therefore according to my assertion cannot be a New-Testament ordinance."

To this I would reply, that there were reasons, why, if it was not indispensibly necessary, it was yet highly expedient that the ordinance of the supper should be appointed before the death of Christ, or while the Jewish dispensation existed, but which did not exist in relation to the ordinance of baptism. One was, to give his people the highest possible evidence of his love to them, and regard for their spiritual interest. It was appointed at the time when Judas was preparing, if he had not gone out to betray

him into the hands of his implacable enemies—at the time too, when the powers of darkness were let loose upon him; and when he was shortly to suffer all that agony of soul which he suffered in the garden of Gethsemane, not only from the hidings of his father's face, but from the pressure of his father's wrath upon him as a substitute for the sins of his people, and which was to issue in a shameful and excruciating death. His people are sensible of this when surrounding his table, and the consideration of such unexampled love to them, deepens their sorrow for their sins which were the cause of his sufferings, and encreases and expands their love to him, whose love to them, all the billows of earth and hell, nor yet his sufferings from his father's wrath could quench. And as the divine life is increased in the souls of Christ's followers through suitable means, the views and feelings which have been mentioned, could not have been so effectually produced, had that ordinance been appointed after his resurrection from the dead.

But there is another reason why it was appointed, and as appears to myself, why it was necessary to appoint it at that time, and at no other—namely, to inform us, that there was no *interregnum* in the kingdom of grace, nor a moment when the church of God with all its essential ordinances, or those ordinances that had reference to the atoning blood of his son, ceased to exist from the time it was constituted by the promise, “that the seed of the woman should bruise the serpent's head.” And although I have not mentioned it before, it is to myself one of the strongest arguments that the christian was ingrafted into the Jewish dispensation of grace. Both Matthew and Mark inform us, that it was not after Christ and his disciples had finished eating the passover, that the ordinance of the supper was instituted; but, “as they were eating,” Jesus “took bread and blessed it, and gave it to his disciples, and said, take, eat, this is my body broken for you, this do in remembrance of me.” The preceding considerations will convince you, I hope, that the circumstance of the Lord's supper being appointed at the time it was, or before the death of Christ, is no argument that John's baptism was christian baptism.

Acts 19: 1—5, has been frequently adduced as a proof that John's baptism was not christian baptism. “And it

came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be an Holy Ghost. And he said unto them, unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism unto repentance, saying unto the people that they *should* believe on him that should come after him, that is, on Christ Jesus. When they heard this, *they were baptized in the name of the Lord Jesus.*"

In reply to this you say, that the words, "when they heard this, they were baptized in the name of the Lord Jesus," are the words of Paul, and designed to inform us, that John's baptism, and Christian baptism were the same. Besides the marked difference between the two ordinances which we shall shortly point out, I have no hesitation in affirming, that there is not an individual who has not heard of the controversy on this point, and who if he was asked his opinion as to the meaning of that verse, but would immediately say, that they are the words of the inspired historian, and intended to inform us, that the persons mentioned in the preceding verses, and who had been baptized by John, were baptized at that time in the name of the Lord Jesus. Understanding the words as the words of Luke, they are clear and intelligible; but understanding them as the words of Paul, they are not only dark and unintelligible, but convey an idea the very reverse of what you say he designed to convey. They are a reflection on his character as a scholar and writer; and how much more when it is considered that when he wrote them, he was under the direction of the spirit of wisdom and infallibility. And to this I would add, that the words "unto what then were ye baptized," convey the idea of different baptisms; and I will farther add, that if you will closely examine the interpretation which you have given to the passage, you will see that it leads to this absurdity—that those on whom Paul laid his hands were the people whom John taught; and that all the men whom John taught were about twelve.

In p. 272 you tell us, "that if the baptism of John was not christian baptism, then neither Christ nor his disciples received christian baptism."



With respect to the disciples, we are not positively told that they were even baptized by John; and it is not legitimate reasoning to draw positive conclusions from the silence of the scriptures on this, or any other point. The disciples, doubtless, received whatever baptism was necessary to qualify them for the ministerial office. I have shewn in the 4th letter which it is to be presumed you have read, that it is worse than absurd to say, that Jesus was baptized into his own name for the remission of sins, and that he might receive the Holy Ghost in his regenerating influences; but Peter positively declares that christian baptism was appointed for this purpose. I have also shewn that Christ's baptism by John, was not the same as the baptism administered to the Jews, or a baptism "unto repentance;" but for the purpose of inaugurating him into the Priestly office. This was the principal end for which John came into the world, and was probably the closing scene of his ministry; for we are told by Luke, that it was not until after "all the people were baptized by him," that Jesus presented himself to be baptized.

The argument in the next page for the identity of John's and christian baptism, as deduced from the words, "He that sent me to baptize," is in my opinion very inconclusive. It was the closing scene of the Abrahamic dispensation, and I need not tell you, that different rites, and designed for different purposes, were appointed under that dispensation, from time to time. It might be as well said, that the christian dispensation commenced, when the various ablutions were appointed in the wilderness, as when John was sent to baptize.

To this I will only add, that Christ's testimony in regard to John, and John's testimony respecting himself, both concur in telling us, that neither John's preaching, nor baptism, belonged to the Christian dispensation of grace. Christ expressly declares, "that among those born of women, there was not a greater prophet than John the Baptist; but that *the least* in the kingdom of God," or the gospel dispensation, "was greater than he." When John began to preach, he did not say, that the kingdom of heaven, or the gospel dispensation is come; but "repent ye, for the kingdom of heaven is *at hand*." Christ used the same language when he began to preach; and in conformity to it enjoined a strict observance of all the ordinances of the

Jewish dispensation, which he enforced by his own example. To the cleansed leper he said, "Go thy way, shew thyself to the priest, and offer the gift which Moses commanded unto them;" and as already noticed, he ate the passover with his disciples, the very night before he suffered, and why he appointed the ordinance of the supper at that time, we have already shewn. But what fixes more particularly the precise time of difference between John's baptism, and that appointed by Christ is, what John himself, and Christ and his apostles say on that point. In Acts 19: 4, already considered, Paul expressly says, that John in administering his baptism, told the people "that they should believe on him who was to come, that is on Christ Jesus;" but the Apostle says, "as many as have been baptized into Jesus Christ have been baptized into his death;" or into a Saviour who is come, and who has bled and died for the sins of his people, and risen again for their justification. John tells us that the principal design of his baptism was to manifest, or to point out Christ to the Jewish nation—"And I knew him not, but that he should be made manifest to Israel, therefore am I come baptising;" but the same apostle saith, "as many as have been baptized into Christ, have put on Christ," by a profession of knowledge of him, and dedication of themselves to his service. And what I think, is irresistible and unanswerable on this point is—Christian baptism is to be administered in the name of the Father, and of the Son, and of the Holy Ghost; but John in his baptism did not mention the names of the Blessed Trinity under any form of expression whatever. These, Sir, are a few of the reasons which induced me to say in the 4th letter, "that John's baptism did not belong to the Christian, but to the Jewish dispensation of grace;" and not because I dreaded any consequence prejudicial to the Pedobaptism system, by admitting with you that they are the same. I wish you also success and peace in the Lord.

*Mingo-Creek, December 1825.*

SAMUEL RALSTON.

ERRATA.—Page 28, line 6 from bottom, for *sextual*, read *sexual*.—36, l. 17 do. for *hither*, read *hitherto*.—49, l. 9 from bottom of Note, for *agreed*, read *argued*.—52, l. 16 from bottom, for *not capable*, read *capable*.—60, l. 13 from do. for *support*, read *purport*.—87, l. 16 from top, for *but is right*, read *but what is right*.—177, l. 15 from bottom, after the word *speaking*, read *of*.—250, l. 7 from top, for *by Pedobaptist*, read *such Pedobaptist*.—Next line, dele *such*.











